

॥ ओं तत्सन् ॥

SHRI BHAGAVAD GITA

REVISED

In the light of a rare and ancient manuscript with various readings incorporated Herein and

EDITED

With its gloss

“ SIDDHI DATRI ”

in its English rendering explaining the variants.

By

RAJVAJDIYA JJVARAM KALJDAS SHASTRI



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[AYURVEDIC PHARMACEUTICAL WORKS]

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॥ ओं तस्सत् ॥

॥ श्री भगवद् गीता ॥

प्राचीनहस्तलिखितपुस्तकाधारेण

संशोधिता

पाठांतरै सहित

पाठान्तरान्प्रतिपादयन्त्या

आंग्लभाषया

सिद्धिदात्री

संज्ञया टिप्पण्या सहिता

रचयिता

राजवैद्य जीवराम कालिदास शास्त्री

पुस्तकप्रकटनमार्गिस्थान

र स शा ला औ ष धा श्र म

गोण्डल काठी आवाड इंडिया.

प्रथमावृत्तिः

२०००

ज्येष्ठे विक्रम संवत् १९९३

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13	1	aults	faults
"	10	sub ued	subdued
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"	"	th	the
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DEDICATED TO

His Highness Maharaja Shree Bhagvatsinhji

LL.D., D.C.L., M.B.C.M., M.R.C.P., F.R.S.E., M.D., F.R.C.P.E., G.C.I.E., G.C.S.I., ETC.

The Maker of Modern Gondal

With profound gratitude for his incessant zeal to spread culture and knowledge, for his noble ideal of Karma Yoga as propounded in Gita by Lord Shree Krishna whose illustrious descendant he is, for his ennobling services to literature by unique contributions like "A short History of Aryan Medical Science" and "Bhagvadgomandal"—an encyclopoedic Gujarati Dictionary for his enlightened beneficent administration extending over half a century, for his pre-eminent conception of Kingship as a sacred trust, for his constant solicitude for the welfare and advancement of his dearly-loved subjects and for his esteemed patronage to my institution The Rasashala Aushadhashram

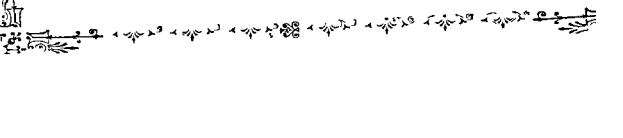
With Vedokta Ashirvadas—blessings

from

Rajvaidya Jivaram Kalidas Shastry

Managing Proprietor,

The Rasashala Aushadhashram, Gondal.



श्री

ॐ

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INTRODUCTION

There are many works bearing the designation of Gita, but the one that is pre-eminently known to the world by this abbreviated title is the Bhagavad-Gita. It embodies the teaching imparted by Shri Krishna to Arjuna and put into verse form by the Sage Vyasa, in the Bhishma Parvan of the great epic Mahabharata. The title "Gita" conjures up in our imagination no other work except the Bhagavad-Gita.

Every person in India, nay in the whole world, whatever his faith, sect, creed or race, looks upon the Gita with profound veneration. By imbibing in the heart the noble teaching of the Gita, he soothes his troubled soul. At this day, humanity, speaking nearly 1400 diverse tongues and numbering to crores, is striving to sound the depths of the wisdom of the Bhagavad-Gita.

The word Gita conjures up in our fancy the whole Mahabharata history. An army of 18 *akshauhinis* — consisting of millions of elephants, horses, chariots and crores of men — is heading towards an unparalleled catastrophe. At the prospect of slaying hundreds of kinsmen, Arjuna is filled with compassion and overpowered with grief. Then comes the teaching of the Gita from the mouth of Shri Krishna. At its conclusion, Arjuna exclaims, "My delusion is dispelled. I will abide by your teaching." Then followed the terrible holocaust, the destruction of the army of 18 *akshauhinis*. The Gita ever keeps fresh in our mind this episode of the history of the Aryans going 5000 years back.

We know from the Commentary of Shri Shankaracharya, who flourished 2500 years ago, that there were many commentaries and glosses on the Gita before his time, but they have not, so far, seen the light of day. From Shri Shankracharya to this day, learned Acharyas and scholars have written commentaries and glosses on the Gita. All of them have started with the assumption that the

ultimate objective of the teaching of the Gita is freedom from the bondage of transmigration, that is spiritual emancipation.

Even at this day, the savants of Europe and America study the Gita from diverse points of view. None of them, however, has been able to sound the profound depths of this wonderful composition of the Sage Vyasa.

It is a matter of common knowledge to the students of ancient Indian history and Mahabharata that Shri Krishna and the five Pandavas had studied all the Vedas, Upavedas, Dhanurveda (archery), Smritis, the law-books, the systems of philosophy, the aphorisms, grammar etc. from their teachers. The instructor of the Gita, who taught philosophy and the duties of the warrior class, at the front and on the eve of the great Mahabharata war—as well as his listener, were both men of learning, well-versed in all the branches of the sciences of the day. But the veil of cosmic illusion stupefies every human being, nay even the gods. In conformity with this universal phenomenon, Arjuna is horrified at the prospect of killing his own kinsmen.

In spite of his profound learning and great prowess, Arjuna had not risen above the worldlynescience innate in mankind. His mental vision was obscured by the veils of delusion. His understanding and judgment were deluded. He forgot, for a moment, the duty of a Kshatriya. But the teaching of Shri Krishna composed his mind, he was convinced of the duty which he was persuaded to perform. As a result of it, millions of men were slaughtered. This gave rise to the great Mahabharata war. It was a war without parallel in the annals of mankind.

The teaching of Shri Krishna epitomises what is already set forth in the Vedas, Brahmanas, Aranyakas, Upanishads, Smritis and the systems of philosophy including the aphorisms of Jaimini and Vyasa. Just as we might divert a sweet stream or canal from the great perennial current of the Ganges, even

so the world is tasting to-day the small stream of the Gita, diverted from the unfathomable water-course of the scriptures. All this we owe to the super-human powers of the penance of Veda-Vyasa.

If at the critical moment of the war, Arjuna had turned away, and desisted from engaging in it, both Shri Krishna and Arjuna would have earned the censure and ridicule of the world. The fate of the Pandavas would have been sealed. It was a dilemma of no small magnitude. Shri Krishna was called upon to solve it and he acquitted himself quite admirably. He had to persuade the unwilling hero to engage in this fateful war, anyhow. The occasion demanded the exercise of the highest powers of his faculties both intellectual and Yogic. He had to dispel the delusion of Arjuna by setting at rest his conscientious objections. Shri Krishna, therefore, taught the knowledge which is associated with the name of Gita, with all the force intellectual or Yogic at his command.

But afterwards, both Shri Krishna himself and Arjuna forgot that knowledge. On the conclusion of the Ashvamedha sacrifice, one day when Shri Krishna was preparing to start for Dwaraka, Arjuna, seated in the council chamber addressed Shri Krishna, "O Shri Krishna, declare to me again the knowledge which you had imparted on the eve of the great war. I forgot it in the heat and turmoil of war."¹

Shri Krishna said, "I have forgotten, through folly, the knowledge and duty I taught at that time. I am very much pained at this fact, because it is not possible for me to recollect it. I am not able to repeat it. I have forgotten all that.

"It was very improper on your part that through lack of faith and understanding you forgot it. Through the power of my Yoga, I had declared to you that knowledge viz. the nature of duty. At present, I am not able to repeat it in its entirety."

¹ Ashvamedhika Parvan, Ch. XIV.

Now, this knowledge of the Gita, which both Shri Krishna and Arjuna had forgotten, was raised from the limbo of oblivion by sage Vyasa, by the power of Yoga. He put it into verse form and laid it before the world.

Shri Krishna and the Pandavas lived for 36 years after the Mahabharata war. If the work of Vyasa should have been composed during that period, both Shri Krishna and Arjuna must have felt no small satisfaction. The Mahabharata and the Gita are the direct fruits of the wonderful occult power of the *tapas* (religious austerity) of Sage Vyasa.

Some persons appear to entertain the view that the Gita as it came from the mouth of Shri Krishna was metrical in form. This view is entirely erroneous. It is founded on the ignorance of history and Mahabharata. Shri Krishna imparted instruction as people do in ordinary life. The conversation or rather the dialogue must have been held in the current dialect of the day, either in Sanskrit or Prakrit as the case may be. Afterward, Shri Vyasa cast the whole Mahabharata history into metrical form. At that time, he versified the dialogue between Shri Krishna and Arjuna and designated it as Gita.

At the time of the Mahabharata war Vyasa was over the age of 500 years. The scriptures declare that he attained immortality by the power of his religious austerity (*tapas*). He is seen even now by the Yogins and the ascetics. The world has not produced a greater man than Vyasa. His greatness is incomparable. Other great personalities fade into insignificance before his colossal power. He possessed the occult power of bringing into existence a fresh creation, a new universe.

He could know the past, the present and the future as clearly as one can see a ball on the palm of the hand. It was Shri Vyasa who granted the supernatural power of vision and hearing to Sanjaya. He had favoured the blind ^{total} Dhritara-

grief that weighed heavily on the hearts of the relatives—mothers, fathers, wives, brothers, sisters etc.— of all the dead warriors by calling the latter into their physical presence. Those, however, who were unable to bear the sorrow of the death of their relatives were sent, in their embodied state, to the world of the dead. This and such other manifold occult powers of Vyasa as well as the power of his religious austerity (*tapas*) are well-known to history.

As already stated, the knowledge which Shri Krishna and Arjuna had forgotten, was vividly conjured up before the imagination by the Yogic power of Shri Vyasa. The world owes a deep debt of gratitude to Shri Vyasa for accomplishing this feat and bequeathing to the world the knowledge contained in the Gita, which continues to give hope and consolation to distracted humanity.

The numerical strength of the verses of the Gita is 700 according to the testimony of the current text. This is not the correct size of the Gita. The present text is incomplete. This is evident from the testimony of Vyasa himself, who has stated the numerical strength of the stanzas of the Gita, after completing it in chapter 43 of Bhishma-parvan. He states,

षट्शतानि सविशानि	श्लोकानां प्राह केशवः ।
अर्जुनः सप्तर्षिचाशत	सप्तर्षिं च संजयः ॥
धृतराष्ट्रः श्लोकमेकं	गीताया मानमुच्यते ॥

(भी प. ४३ अ. ७ श्लो.)

The stanzas spoken by Shri Krishna are 620, those by Arjuna are 57, those by Sanjaya are 67 and by Dhritrashtra one, making up the table of 745 stanzas. Thus Vyasa himself declares that the number of stanzas in the Gita is 745; whereas the current text of the Gita, read at present, contains only 700 stanzas. Of these 700 stanzas, 575 are spoken by Shri Krishna, 84 by Arjuna, 40 by Sanjaya and one by Dhritrashtra.

Thus, the Gita we have been reading all these 2500 years, is deficient in 45 stanzas. No scholar or student of the Mahabharata is unaware of this fact. But nobody has investigated that problem as yet. Every one remains contented with the Gita of 700 stanzas, instead of carrying on researches for the one of 745 stanzas.

On account of the lapse of so long a period as 5000 years, and the vicissitudes and misfortunes which the Aryan scriptures had to face during it and also on account of the wear and tear of the leaves of the MSS, and the scriptural errors that crept in during transmission and for various other reasons, the form of the Gita of 745 stanzas has not been preserved intact. Hundreds of readings have been altered and variant readings have crept in. As a result of this, the original pure form of the Gita which Shri Krishna declared and Veda-Vyasa composed has not been perfectly preserved to us

There were many commentaries on the Gita, before the age of Shankaracharya. It is evident from his commentary that those commentaries were based on a text which contained 745 stanzas. We venture to surmise that this Gita of 745 stanzas as well as commentaries based on it must be lying undiscovered in some of the libraries of Sanskrit MSS. Very few attempts have been made by scholars to secure such MSS.

The Persian translations of the Gita made in the time of Mu'hammadan Emperors have been discovered in some of the libraries. These translations evidence the existence of the Gita of 745 stanzas. Thus we have at our disposal old testimonies tending to establish the existence of the Gita of 745 stanzas.

In the current text of the Gita, Shri Krishna speaks 575 stanzas, whereas according to the calculation of the sage Shri Vyasa, he must have spoken 620 stanzas. Hence the 45 stanzas which are missing in the current text, if we adopt the calculation of Shri Vyasa as valid, belonged to Shri Krishna's speech.

The topics which Shri Krishna has discussed in various places in the Gita can be completed by a reference to the philosophical texts on which he has based his explication of those subjects. To achieve this purpose, it is necessary to collect and collate the old translations or the commentaries of the Gita that may be discovered, whether they be in Sanskrit, Prakrit, Persian or other languages. The various peculiarities attaching to the various subject matters discussed should be noted along with the variant readings or additional stanzas, if there be any. The incompleteness of the Gita should be thus made up and the variant readings corrected.

The current text of the Gita, notwithstanding its incompleteness and variant readings, is holding the world spell-bound. Is it then necessary to describe how fascinating and beneficial to mankind the Gita would become if it could be purged of all the spurious variant readings and restored to its original form by the discovery of the missing stanzas?

Though the textual incompleteness of the Gita is conceded, learned men have held tenaciously to the view that it is almost a sacrilege to think of supplementing the deficiency of the text of the current Gita.

This problem has never engaged the attention of the learned during the 2500 years from the time of the revered commentator Shri Shankaracharya. This fact accounts for the complacency of scholars about the textual condition of the Gita.

Now, in this age of research, when old MSS. of the Gita are discovered in various places, even those who believed in the Gita as an integral part of their faith, are not slow to concede that the incompleteness of the Gita should be made up if possible. It will confer a great blessing on mankind. This tendency has simplified and facilitated the task of scholars engaged in the research on the textual problem of the Gita on the basis of the MS. material.

On account of the sectarian interpretation of the Gita which has prevailed in India almost to this day, the doors of research were practically closed for the ambitious investigator. The Acharyas of the various schools of philosophy have written commentaries on the Upanishads, the Brahma-Sutras and the Gita (which collectively bear the name *Prasthanatrayī*) in order to prove for their doctrines and systems the claim of scriptural authority or support.

All the commentators who came after Shri Shankaracharya have adopted this attitude; but the commentaries on the Gita that were composed prior to the age of Shankaracharya were quite different in character. There is sufficient evidence to support this view.

The commentators have used the Gita as a peg to hang their cherished doctrines. Each has interpreted it as it suited his purpose. Some have sought to make out that the dominant teaching of the Gita is *Bhakti* (devotional worship) while others hold that it teaches the doctrine of *Vairagya* (dispassion). *Karmayoga* (the Yoga of action), devotion to the Lord, monism, dualism, pure monism, qualified monism etc. are other rival interpretations in the field. Thus, the various commentators interpret the Gita as it suits their tenets. They endeavour to make Shri Krishna the mouthpiece of their doctrines.

It is well known to students of Indian history that at the conclusion of the Gita, there followed the great Mahābhārata war, which lasted for 18 days, resulting in the carnage of millions of men.

Neither Shri Krishna nor Arjuna renounced the world at its end; nor did they establish any new sect, nor endeavoured to persuade people to worship their idols. On the contrary, after the carnage and bloodshed of the Mahābhārata war, both of them enjoyed the pleasures of the world and kingship. At last, Shri Krishna on the annihilation of his kinsfolk, and Arjuna by the separation of Shri Krishna, gave up their lives.

The teaching of the Gita is addressed to men of all classes and stages of life. It admonishes them to perform their duties. It outlines the path of duty. It firmly enjoins us not to abandon the duties of our class and stage of life without the excuse of emergency or justification for so doing. Its philosophy is so universal in its appeal that it can be welcomed ungrudgingly by every person. It is the epitome or quintessence of what is taught in the Vedas, Smritis, Upanishads, the aphorisms of the great sages like Jaimini, Vyasa and others and the basic works of the other orthodox schools of philosophy. It is not, therefore, surprising to see the learned men of the world fascinated by the Gita.

Some theorists, on the strength of the mention of atheism in Chapter XVI, assign the Gita to the post-Buddhistic period. But these persons only betray their ignorance of a historical book like the Ramayana. Perhaps, they have no faith in its historicity. The Ramayana informs us that Rishi Jabali, a minister of Dasharath, was sent to Rama to persuade him to return to Ayodhya. Jabali preached atheism in one whole chapter, on the mount Chitrakoota. In view of this fact, we can safely assert that atheism was known even before the age of the Ramayana. Hence, the mention of atheistic doctrines in a work is, by no means, a conclusive evidence of its post-Buddhistic age. The *Yavanas* (यवनाः) and *Mlechchhas* (म्लेच्छाः) are mentioned in the Mahabharata. We know that Mlechchha and Yavana Kings were vassals of Yudhishtira. Can we assert on this ground that the Mahabharata war was fought after the time of the Muhammadan Emperors. None can assert that the Mahabharata is a post-Muhammadan product.

Some persons aver that, at the time of the battle, there was no time for Arjuna to listen to a Gita running to 700 stanzas. They suggest, therefore, that the Gita consisted only of 7 or 24 or 70 stanzas. Such flimsy hypotheses on the size of the Gita are only figments of the imagination, having

no relation to facts They betray the gross ignorance and folly of their authors

The dialogue between Shri Krishna and Arjuna must have proceeded in a conversational form This conversational prose was given a metrical shape by Shri Vyasa If two individuals hold a disputation or discussion for an hour and if a faithfully literal note of the same be taken down, we have no doubt that it can be versified into a thousand or fifteen hundred stanzas Even if we suppose—for the sake of arrangement—that the dialogue between Shri Krishna and Arjuna was held in verse, the seven hundred and odd stanzas would require only an hour in conversation Ignorant and thoughtless persons, when thinking of the Gita loosely take it for a work loaded with erudite commentaries, running to several hundred pages Such loose thinking accounts for the worthless hypotheses mentioned above The fact is that the conversation or rather the dialogue between Shri Krishna and Arjuna was versified by Shri Vyasa and that the dialogue, when it actually took place, did hardly occupy more than an hour and a half

Such and many other problems concerning the Gita are being discussed among the learned and the unlearned We propose to investigate and answer them in a subsequent volume

Thirty-two years ago, when I was a student I formed the habit of reading, and reciting the Gita and collecting MSS This habit received a new impetus from the establishment of the Rasashala Aushadhashrama With the progress prosperity and advancement of this enterprise, this tendency began to take a firm hold To-day, as a result of the labour of 26 years and expenditure of thousands of rupees the Granth Bhandar Department of the Rasashala is fortunate to own thousands of valuable MSS of various branches of Sanskrit literature—viz. Vedas, Brahmanas, Smritis, Dharmashastras, Puranas, History, Vedanta, Karmakanda (ritual), Mantra,

Tantra, Jyotsiha, (astronomy and astrology), Avurveda (medicine and surgery), Grammar, Nyaya (logic), Poetics, Alankara etc. Among them there is a MS. of the bare text of the Gita as well as Harivansha dated Samvat 1235. This version of the Gita has 21 additional stanzas and 250 variant readings. This MS. came to be secured along with the big collection of MSS. we acquired from Surat.

After the acquisition of this Gita, we started the collection of MSS. of the Gita. We have, in all, 18 MSS. of the Gita, besides many printed editions. Our one great ambition is to secure the text containing 745 stanzas. Our MS. contains 7 or rather $7\frac{1}{2}$ additional stanzas. It now remains for us to discover the 37 or 3^d stanzas missing from the speech of Shri Krishna. At first, we intended to wait till the discovery of the complete Gita of 745 stanzas. We desired to publish it along with a commentary and a gloss. With the lapse of time, it appeared uncertain as to when this consummation could be reached. We, thereupon, embarked on publishing it in the monthly journal "Ayurveda Rahasyarka", along with a Gujarati translation based on the old variant readings and a Gujarati gloss which supported the claim of originality for the old variants. These variant readings and the additional stanzas are so admirably suitable to the context as well as the various topics under discussion that our heart is at once won over by them. Their consistency and naturalness tends to prove their accuracy and originality. We feel sorry and distressed for having missed such a faultless version so long.

On acquiring this old MS, we composed on it a Sanskrit commentary called "*Ohandraghanta*" and a gloss entitled "*Siddhidatri*". With the special and deeper study of the Gita and the variant readings, we discovered that this commentary and the gloss had many shortcomings in them. In places they were found unsuitable to the context also. We therefore, set about writing the *Ohandraghanta* commentary anew. We

are sending to the press as much matter as we write. Two chapters have been completed in 81 pages, so far. For the Gita that is being printed, we have adopted the following procedure: At the top are given the original stanzas, below it the Sanskrit commentary *Ohandraghanta* and below that the English translation of the stanzas.

Of the printed editions of the Gita, the following deserve particular notice. One edition is printed in Kashmir, along with the commentary of Abhinava-gupta. The second is the one printed in Germany, in English Characters. The third one is printed in Calcutta, along with the commentaries of Shri Shankaracharya, Anandagiri, and Shridhara, 67 years ago and the fourth one is that published in Mylapore by an institution called the Shuddha Dharma Mandal of Madras.

Of them the only important text is the Kashmiri Gita printed in Shrinagar, together with the commentary of Abhinavagupta. This important version sheds a flood of fresh light on the textual problem of the Gita. It contains additional stanzas as well as a number of variant readings. It corresponds, for the most part, to this our MS.

The German edition and the one published by Mr. Tad-patrikar of the Bhandarkar Oriental Research Institute, are based solely on the Kashmiri version. The Calcutta edition exhibits variant readings, in some places, not found in the current text. The Gita of the Shuddha Dharma Mandal is only an amputated version of the current text.

The importance and originality of the Kashmiri Gita lies in its version of the original stanzas. No great importance attaches to the commentary running along with it. As a matter of fact the commentary is so incomplete and concise that even a gloss would be more exhaustive. This commentary is even more concise than a gloss. This commentary, however, departs in several places from the other commentaries. We often find its interpretations to be the correct ones. But it

is not without faults. It is responsible for the following interpretation which is quite at variance with naturalness as well as historical truth. It interprets धर्मक्षेत्रे as "the body, which is the abode of the senses"; सर्वक्षत्रसमागमे as 'The body which is the abode of mutually antagonistic mental states such as passion and dispassion, anger and forgiveness etc'. , मामकाः—which धृतराष्ट्र used, alluding to his sons and adherents—as "thoughts arising out of nescience", and पाण्डवाः as "thoughts arising out of pure knowledge".

It interprets किं अकुर्वत as "Who has subdued those thoughts?". In chapter III, where the daily and occasional sacrifices are enjoyed along with a description of how Prajapati created the duty of sacrifice for men and how men and gods should mutually abide by their several duties, Shri Abhinavagupta says that देवाः means "the inclinations of the senses to sport" and भावयत means "gratify those inclinations of the senses". He has assigned metaphysical senses to the words यज्ञ and कर्म, though unwarranted by the context. This interpretation is quite novel. His exegesis imports metaphysical interpretations into the text plainly enjoining the performance of ritual acts. He has cut at the very root of historical truth. His interpretation conflicts with the explicit command of daily and occasional ritual acts such as sacrifice etc. laid down by the Gita. One would be almost tempted to doubt, thereby whether this commentary is the work of the great Acharya Shri Abhinavagupta—the able and erudite author of many works, the staunch adherent of the Shaiva sect and the supporter of ancient religion. This commentary may be the work of some other learned man of the name of Abhinavagupta. A man of his ability and learning would have never written so concise a commentary, with such perverted interpretations. We cannot set great store by this commentary. But the version of the original *stanzas* and numerous *variae lectiones* preserved by it are important. This edition sheds a flood of light on the problem of the original Gita of 745 *stanzas*.

Some are prejudiced against India's ancient culture and history. Prompted by malice, ignorance or superficial knowledge and without reading the Mahabharata completely, they try to support the ignorant allegation that Mahabharata history is pure imagination. If Dhritarashtra, the Kauravas and the Pandavas are to be explained away as psychological entities according to the venerable Abhinavagupta, then the whole great epic tumbles down as an unsubstantial fabric of fables. Where then will stand the Gita, normally by Sage Vyasa as an organic part of the epic, and the utility or significance of the forest of conifers with their thousand branches of us that come from the holy mountain of the Vedant must have fortuitously interposed this unnecessary metaphysical stunt in Shri Abhinavagupta's gloss, for Abhinavagupta himself has in that very gloss accepted and utilised the historicity of the great epic.

The Mylapore Shuddha Dharma Mandal's Gita exhibits not a single additional stanza nor a single variant reading. On the contrary, it shows a deficiency of 37 stanzas when compared with the current text. Its arrangement of chapters and stanzas is also wholly peculiar. The whole Gita is divided into 26 chapters. The first and the last chapters bear special names, while each of the remaining 24 chapters contains 24 stanzas. The reason for this number is that the गायत्री-metre contains 24 syllables; and that our body consists of 24 principles etc. It is, therefore, argued that the Gita also must contain 24 stanzas in each of its 24 chapters. The authors of this publication invoke the authority of Vyasa—*एव यतानि सर्वज्ञानि* etc.—yet they have put only 608 instead of 620 stanzas in the mouth of Shri Krishna and 69 instead of 57 stanzas for the speech of Arjuna. Strange enough, they have assigned to Shri Krishna and Arjuna, the stanzas that belong to other Parvans and are not found in the current Gita. Moreover, though they accept the Gita to be an integral part of the Bhishma-Parvan, the publishers of the Shuddha Dharma Mandal

Gīta have added 82 new stanzas culled arbitrarily from various Parvans such as Udyoga, Anushasana, Shanti and Bhishma. These new stanzas are not found in the current version. In this way, they have arrived at the total of 745 stanzas.

If the Shuddha Dharma Mandal had preserved the 700 stanzas of the vulgate text intact and added the 45 missing stanzas wherever suitable to the various topics, scholars would not have paid any serious attention to it. But this edition has cut off 37 stanzas from the current text, and for so doing no strong ground from literature or Mahabharata has been put forward.

Besides this, the great curiosity and singularity about the authors and text of the Shuddha Dharma Gīta lie in the fact that excluding the first and the last chapters, in each of the remaining 24 chapters, Śrī Krishna speaks 24 stanzas only, as if, with studied regard for symmetry, he spoke only so far and no further and that Vyasa also faithfully reproduced the 4 stanzas. Besides this, the greatest bungle has been made by the fact that from every chapter of the current Gīta, a number of stanzas have been wantonly left out. As an instance, in chapter first stanzas from the second chapter of the current text have been inserted, in chapter second, three stanzas of the current text have been capriciously dropped out, and all the stanzas **दुर्गास्तुति** (the eulogy of Durga) that constitute the 23rd chapter of Bhishmaparvan have been added.

Number of the chapter of the Shuddha Dharma Gita.	The chapters, of the current text, from which stanzas have been culled and added to the chapter in column first.
3	10. 4. 9. 7. 14 3.
4	12. 6 10 4. 7. 5. 18.
5	6. 2. 7. 13. 5. 3.
6	3. 18. 5. 9. 13 7. 15. 14.
7	16. 18. 15. 9. 12. 4. 8.
8	14. 16.
9	all the stanzas of chapter 17.
10	7. 14. 18. 3. 2.
11	18. 14. 8.
12	11. 7. 10. 18 8.
13	10. 14. 15. 8.
14	all the stanzas are taken from chapter 6.
15	14. 15 13 9. 7. 2. 18. 3
16	8. 3. 2. 5. 7.
17	9 5. 12.
18	2 14. 18. 3.
19	5. 6. 18 3.
20	10. 18. 2. 13 and 9 stanzas from the 42nd and 46th chapters of Udyoga Parvan
21	13. 2. 3 18.
22	3. 13. 2. 4. 6. 18. 17.
23	12 7. 9. 18. 3.
24	18 4. 3 9. 10. 6 2. 11.
25	18. 11. 2. 4. 5. 6. 7. 8. 10. 9. 17.
26	11. 9. 12. 4. 7. 3. 2. 18. 15. 10. 11.

The purpose of giving this long list is to show that the *Suddha Dharm Gita* has contributed very little to throw any further light on the textual problem of the *Gita*. On the contrary it has sliced and split the *Gita* quite arbitrarily. The selection of the stanzas in *Suddha Dharma Gita* is as irrational as the picking up of tickets from a lottery roll.

On looking to these facts and examining the *Suddha Dharma Gita*, it appears evident that in spite of accepting 745 stanzas as the true numerical strength of the *Gita*, it has, on the contrary cut off 37 stanzas even from the *Gita* of 700 stanzas and reduced it to 663 stanzas! It has inserted other stanzas unwarranted by the context. If we were to set out searching for stanzas from the *Mahabharata* suitable to the topics discussed in the *Gita*, we can well-nigh collect 5000 stanzas that can be inserted under a single topic. It would be absurd to pretend that those stanzas belong to the *Gita*.

Shri Lokamanya Tilak also has written a very exhaustive exegetical work on the *Gita* in Marathi. But he has for the most part followed the ancient Acharyas only. He is more inclined towards *Karma-Yoga*; and we hold that he is right in so doing. He also has been, nevertheless, attracted by sectarian tradition in many places. He has not made a thorough investigation of the question of the text of the *Gita* as to whether it consisted of 745 stanzas or 700 stanzas.

Many individuals indulge in wild and fallacious speculations of various kinds regarding the problems of the *Gita*. Under the cloak of research, they pretend to be more advanced in learning and wisdom than Veda-Vyasa himself. In a small introduction like this, there is no space to answer all such fantastic hypotheses. We are, however, constrained to discuss critically two of them. They are:— (1) There was no occasion demanding the instruction to Arjuna of the metaphysical knowledge of the Absolute, as embodied in the *Gita*, on the field of battle

Worldly love and delusion, are common to all mankind and Arjuna was no exception to them. Hence when the grim reality and prospect of the annihilation of the family stared him in the face, he was naturally overpowered with compassion and kindness. Shri Krishna was called upon to induce Arjuna to follow the path of the duty of the warrior-class. It was the supreme necessity of the moment and Shri Krishna skilfully pressed the knowledge of the Brahman into his service to achieve his objective. It was necessary to sweep off the egoistic feelings of "I and mine", of "near and dear", from the heart of Arjuna. Thus only can Arjuna be persuaded to perform his duty and fulfil his vows. It was absolutely necessary, at that moment, to impart the knowledge of the Brahman to Arjuna in order to dispel his egoistic delusion. Shri Krishna taught the Gita and his effort was crowned with success.

Thus, it was necessary to instruct Arjuna in the topics of philosophy, such as the knowledge of the Absolute, and of the individual soul. Arjuna, there upon realised the true nature of the duties of the warrior-class.

Veda-Vyasa cast this dialogue, embodying the teachings of Shri Krishna into a metrical form and gave it the title of Gita.

Hence it is established beyond the shadow of a doubt that the teaching of the Gita was a necessity at the time of the commencement of the hostilities and that Shri Krishna did instruct Arjuna in the spiritual knowledge of the Gita, on the field of battle.

Moreover in the Shanti and Ashvamedhika Parvans and in many other places, in the Mahabharata, allusions to the Gita taught by Arjuna are often met with. Further, in almost all the Puranas, when a brief note of the war of the Mahabharata is taken a concise summary of the Gita is also invariably given.

All these numerous testimonies go to prove that the Gita was taught by Shri Krishna on the field of battle, that its

instruction was indispensable and that it comprised 745 stanzas.

Now let us discuss the second fantastic hypothesis. Those who assert that at the time of the war and on the field of battle there was no time to listen to or teach a Gita of 745 stanzas, variously postulate the numerical strength of the Gita to be seven or twenty-eight or thirty-six or even hundred stanzas. They assume that Shri Krishna could spare no time except what was needful for such a brief instruction.

If we but fully imagine and realise the disgrace and disaster consequent upon the condition of the mind of Arjuna, as he threw away the bow Gandiva, saying that he would not engage in war, we shall be led to believe that Arjuna would not have joined the battle unless he had been taught the entire teaching of the Gita, by an able personality like Shri Krishna.

Had Shri Krishna expressed himself only in five, twenty-five, fifty or hundred stanzas, hurriedly and superficially and had Arjuna been convinced and changed thereby and joined the battle, the teaching of Shri Krishna would have proved insubstantial and worthless, and the mental condition which overwhelmed Arjuna into renouncing the war, would have proved to be a pece of hypocrisy.

The fact is that Arjuna's distraction, delusion and compassion were real. If Shri Krishna had not persuaded Arjuna in so many as 745 stanzas as vouched for by Shri Veda-Vyasa, employing a variety of argument, drawn from philosophy and the practice of mankind Arjuna would never have engaged in the war again. For these reasons the assumption that the Gita as originally taught by Shri Krishna consisted only of a few stanzas and that it was later expanded into its present form by Sanjaya, Vyasa, Vaishampayana and Suta Pauranika is entirely fallacious.

We are surprised and pained to learn that even Lokmanya Tilak has joined the ranks of the above mentioned theorists.

(2) On the field of battle, it was not possible to find enough time to teach Arjuna the Gita of 745 stanzas, during the war.

Let us examine the first hypothesis. It is, for this purpose necessary to call to our mind the occasion and the circumstances under which Arjuna threw away his weapons. Arjuna was the leading hero of the war. If he should renounce to fight, the Mahabharata war would have to be suspended. To the Pandavas, duty was dearer than life. Treading on the path of righteousness, they had borne agonies of insults and miseries, for years. What was the reward of that? Was that all fruitless? The result of abandoning the war would be a colossal calamity. Sinners like Duryodhana, Shakuni, Duhshasana and others would be left in the enjoyment of the good things of life. The Pandavas, would have to pass their days in wretchedness, fleeing from one place to another. The Pandavas and Shri Krishna would become the universal butt of ridicule. Their fair name would be sullied. They would be accused of pusillanimously running away from the field of battle, frightened at the sight of the great army of Duryodhana. Moreover, the solemn vows taken by the Pandavas and Shri Krishna, would remain unfulfilled and their non-execution would entail the punishment of hell as vouched by the scriptures. The kings who were a burden to the world, and who oppressed their people without remorse, would have remained alive. They would have stalked abroad, intensifying their oppression of the people and the history of the Mahabharata would have been differently written.

With these thoughts revolving in the mind, the compassionate Arjuna when faced with a situation demanding in the battle the slaughter of preceptors and kinsmen, shuddered and threw down his weapons. His eyes were filled with tears. His body was tremb'ing. He felt that he was about to commit the heinous sin of annihilating the family.

It became, therefore, the prime and foremost duty of Shri Krishna to persuade Arjuna, to engage in war to destroy the enemies. It was not possible for him to succeed except with the help of the metaphysical instruction such as the Vedantic knowledge of the Absolute.

It is a rule of this world and human nature that so long as the true nature of a thing is not realised, it appears in quite a different light. Similarly, the various vows taken by Arjuna now manifested themselves in their true light when he was faced with the war. He realised that for acquiring the kingdom he sought for, he would have to embark on the slaughter of preceptors and elders who ought to have been revered as fathers, and grandfathers. He must slay youthful heroes of tender age, brothers, maternal uncles, loved friends and other kinsmen. His own sons, grandsons and relatives would not be spared or leniently treated by the opponents. Such a terrible deed, he thought, he could not perform. In this way, the heart of Arjuna was moved with immeasurable compassion.

Those who aver that the teaching of the knowledge of the Brahman was quite out of court on a field of battle, do not seem to know the workings of the human heart. They overlook the demands and power of love. If the heart of Arjuna did not move with pity and feel pain when sons, grandsons and hundreds of relatives were perishing, we should be justified in calling him a man with a heart of stone.

The hearts of the people of India have become impervious to such noble feelings and love under the influence of the materialistic civilization of the West. The above hypothesis, we hold, is a significant proof of it. Those who assert that the teaching of the knowledge of the Brahman was needless on the battle-field, mean to say that Arjuna ought to have immediately commenced the slaughter of those who stood against him, whether they were preceptors, venerable elders, brothers, sons, grandsons or anyone else. But this view does not correctly read the heart of an Arya.

In the chapter entitled विषयप्रवेश in his *Shri Bhagavad-gita Rahasya*, he says,

"It is probable that in the hurry of the battle, Shri Krishna taught Arjuna only ten to twenty stanzas or a brief summary of them. It is probable that Sanjaya narrated it in an expanded form to Dhritarashtra; Vyasa narrated it similarly to Shuka; Vaishampayana to Janamejaya; and Suta to Shounaka; or the author of the Mahabharata himself might have elaborated it into its present form"

This judgement of Lokmanya Tilak has belittled the true estimation of the distraction and delusion of Arjuna; of the teaching of Shri Krishna and the Gita. It lends a considerable support to the above mentioned fantastic theories.

It is a well-known fact that in the instruction, imparted by Shri Krishna to Arjuna original verses from the Upanishads had been adduced as authorities in support of averments. But the general body of the instruction was imparted either in Sanskrit or the Prakrit, which must have been current as the vernacular of the day. When the whole Mahabharata was cast into metrical form by Veda-Vyasa, this dialogue between Shri Krishna and Arjuna was also given the same form. The number of stanzas spoken by each person as well as the total number of stanzas comprised by the Gita is given at the end. It is, thus established as an indisputable fact that Shri Krishna taught Arjuna the knowledge that is included in the Gita of 745 stanzas.

We are at a loss to understand how people are able to persuade themselves into the belief that there was no time to teach or listen to the 745 stanzas, on the field of battle.

If we assume that the dialogue between Shri Krishna and Arjuna ran to the extent of 745 stanzas, that discourse would have hardly occupied more than an hour in conversation. Even at this day, reciters of the Gita are able to complete the whole Gita in an hour.

Just at the time when the great Mahabharata war involving the slaughter of millions of human beings, was about to commence, Arjuna the principal hero, the prop and pillar of the Pandava side, was overwhelmed with delusion and reluctant to fight. It is hard to conceive what improbability creeps in if Shri Krishna passes an hour or two in dispelling Arjuna's delusion.

Those who assert that Shri Krishna had not the time to instruct the philosophy of the Gita, assume, perhaps, that Shri Krishna had to play the role of a pedanti: teacher expounding the tenets of the Gita for weeks. They assume, without justification, that Shri Krishna's instruction was similar to the learned expositions lasting for months to which we are accustomed to listen nowadays. They, perhaps, think that Shri Krishna had to teach a Gita such as the one printed in the Gujarati press, along with ten or twelve commentaries. Such assumptions are fantastic and ridiculous on the face of them betraying utter disregard of the facts and realities of the case.

It is universally acknowledged that the actual dialogue between Shri Krishna and Arjuna did not take place in the form of metrical stanzas numbering 745 and that the Gita was subsequently given a metrical shape by Shri Veda-Vyasa.

Let us consider how much time was taken up by the conversation between Shri Krishna and Arjuna which has been metrically crystallized into 745 stanzas. Suppose two learned persons engage in a philosophical disputation for only half an hour. If their discussion be literally taken down and given a metrical shape, the dialogue between these two persons, would, no doubt, run to 800 or 1000 stanzas, even though the tonal embellishments are studiously avoided. A conclusive proof of this view can be easily had in these days from the gramophone. If the discussion between two learned persons be reproduced verbatim on the records and

if the same be put into verse without any further addition of any kind, it will be demonstrated that a conversation of an hour, in its metrical transformation can run into 1500 or 2000 stanzas.

All this discussion establishes beyond the possibility of a doubt that the dialogue between Shri Krishna and Arjuna did not take up more than an hour.

If at the commencement of a convulsive and dreadful war like the Mahabharata and for the sake of persuading a learned person like Arjuna to engage in war by dispelling his delusion an hour be taken up by the dialogue between the two leading personalities of the situation, there is nothing surprising or improbable in that.

Moreover, at the completion of the Gita, Veda-Vyasa himself has recorded that it consists of 745 stanzas. Millions of persons in India, not caring even a straw for the fantastic views of fallacious theorizers put their implicit faith in and accept the testimony of Shri Veda-Vyasa that Shri Bhagavadgita consists of 745 stanzas.

Many other problems in connection with Shri Bhagavadgita are being discussed nowadays. It is necessary to investigate and thresh them out. It being impossible to include their investigation in this small introduction, we hope to discuss them on some other occasion.

In the time of Muhammadan Emperors, the Gita was translated into Persian. Shriyut Munshi Mahesh Prasadji of Benares, a great scholar of *Alim Fajil*, Persian and Arabic, has seen a Persian translation of the Gita in the "*Malli Sadan Pustakalaya*". Therein it is written, "Abul Fazal has translated the Gita of 745 stanzas at the command of the Emperor". The above scholar is also aware that the Gita translated by Abul Fazl is also to be found in Delhi.

There are two Persian MSS. of the Gita. One is no. 1949, by Abul Fazl and the other is no. 50 by Faizi, in

the India Office Library, London. Each of the above two works is a translation of the Gita of 745 stanzas. It is said that there is a Persian translation of the Gita of 745 st. by Shah Ali Dastgir in the library of the Maharaja of Kashi, numbered 163-56.

We have undertaken to complete the missing stanzas of the Gita. For this purpose we are sending for the copies of all these MSS. We are receiving much help from our friend Pandit Shri Hariramji Pancholi, in securing old MSS. of the Gita in Sanskrit or Persian. He is residing in Kashi since long and is serving the cause of the public as well as of literature.

On securing the wanting MSS. of the Gita, the work of completing the missing stanzas, will be accelerated.

Concerning the Gita, there are in the field many controversies, discussions and problems. Most of them are simply worthless. The Gita is found in the Bhishma Parvan of the Mahabharata. It consists of 18 Chapters and the correct numerical strength of its stanzas is the one given by Vyasa. We have been reading this Gita for the last 5000 years and with the lapse of time the text of the Gita has undergone alterations and become fragmentary in several places. It is, therefore, necessary for us to make up the deficiencies by all the means available to-day.

To set up perverted theories and flimsy hypotheses, or to mangle and disfigure the material body of the Gita by lacerating and wantonly splitting up its textual matter, is tantamount to committing a literary murder of a precious philosophical work such as the Gita admittedly is. Learned scholars ought to refrain from such things.

Twenty-six years ago, the revered Guru Achyuta Swami dwelt in the Girnar. He was an expert in Yoga, Tantra and various other sciences. He knew the past, present and future.

He possessed Yogic perfections and supernatural powers, e.g. invisibility, movement in the sky etc. When aged 125 years, he seemed like a youngman of 25. He used to recite the Gita that is being read at present.

The critical spirit with which I read the Gita at present was lacking in me at that time. It is certain that that Gita consisted of 18 Chapters and was identical with the current one. The curiosity of knowing whether it possessed the 45 missing stanzas or whether it contained the variant readings that have come to light at present etc. did not arise at that time, because the critical viewpoint which is brought to bear on the problems of the Gita at present, was lacking in me at that time. I only knew that it was a work to be recited for one's spiritual welfare.

This first volume is the English translation of the gloss written on the ancient MS. that we have discovered at present. We have made that MS. the basis, the आदर्शपुस्तकं. As we get time, we are writing and printing the *Chandra-ghanta* commentary anew. We have, so far, printed only two Chapters in 81 pages. We think it will take nearly three months before we shall be able to publish the second volume, containing the *Chandraghanta* commentary along with its English translation.

Nevertheless, it is possible, that the publication of the subsequent volume may be delayed, in view of the fact that most of our time is taken up by the work of the Rasashala Aushadha-shrama and by various painful obstacles incident to worldly life.

Indeed the reason for even this much delay in the publication of the edition with the commentary *Chandraghanta* is that the *tika* has had to be written out afresh. At first it was written in a very concise style in Sanskrit, but now it has become evident, that it should be expanded liberally and on a new scale. For instance the commentary on the expression रथोपस्थ उवाचि शत in the last stanza of the first Chapter came at first

to two lines only, whereas it runs into more than a hundred lines as now published. While the first draft of the commentary on व्यवसायात्मिका बुद्धिः of st. 42, ch. II. extended but to 4 lines, it has now expanded into more than 180 lines. Thus in its new form the *Chandraghanta* would occupy from six to seven times its former bulk. The commentary on each stanza is being written without the solicitude to keep in line with any particular commentator, i.e. quite independently with the sole aim of bringing out the actual idea in the author's mind. Again I am hardly able to devote more than 12 to 15 hours a month for Gita work on account of the multiplicity of other engagements, and this fact too may contribute to the delay in publishing the second and third volumes.

After the publication of the second volume with the text of the Gita, the Sanskrit commentary *Chandra-ghanta* and its English translation, the third volume will appear, viz. the Sanskrit Tippani *Siddhi-datri*. This had been composed at first in a concise Sanskrit style, of which a Gujarati rendering was published in the middle of 1936. The present first volume is the English translation of that Gujarati edition. But now I am again writing the Sanskrit *Siddhidatri* in a revised form, wherefrom it is becoming evident that it will also expand to 5 or 6 times the previous size like the *Chandra-ghanta*. After the appearance of this Sanskrit *Siddhi-datri* as the third volume, it will in its turn be translated into English (as it were a second edition) which will be published as a fourth volume. This first volume of English translation contains 153 pages, whereas its revised form to be prepared after the publication of the expanded Sanskrit Tippani will contain about 600 pages. This will give some idea of the revision and enlargement to be carried out in the second edition of the present first volume.

Such is the intention of publishing the Gita volumes as a service. To fulfil the intention is in the hand of the Supreme Self.

If learned scholars and investigators who happen to read this English gloss or our subsequent publications on the Gita, will impartially read them, without being influenced by prejudices or dogmas of sect, creed or system and inform us of their candid opinions, even though they conflict with our opinions, we shall be very grateful to them. If we detect our error thereby, we shall correct it in the second edition.

We request all admirers and learned investigators of the Gita to help us as far as possible, in the task of completing the deficiency of the Gita. We request every admirer of the Gita to participate in this sacred work by helping us, by sending the MSS. of the Gita, whether in Sanskrit, Persian or any other language, if in their possession, or by securing them for us if in the possession of others; or by informing us of the address of the places wherefrom such books can be had; or by sending us copies of such works.

Rasashala
Aushadhashrama
Gondal.
26—2—37.

Rajvaidya Jivaram
Kalidas Shastri.

॥ श्री भगवद् गीता ॥

॥ प्राचीनहस्तलिखितपुस्तकाधारण संशोधिता प्रचलितपाठान्तरसहिता ॥

॥ प्रथमोऽध्यायः १ ॥

धृतराष्ट्र उवाच ।

धर्मक्षेत्रे कुरुक्षेत्रे सर्वक्षत्रसमागमे ॥

मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

संजय उवाच ।

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ॥

आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥

पश्य तां पाण्डुपुत्राणामाचार्य महतीं चमूम् ॥

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ॥

युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ॥

गुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुंगवः ॥ ५ ॥

युधामन्युश्च विक्रांत उत्तमौजाश्च वीर्यवान् ॥

सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ॥

नायकान्मम सैन्यस्य मंजार्थं तान्ब्रवीमि ते ॥ ७ ॥

भवान्भीष्मश्च कर्णश्च कृपः शल्यो जयद्रथः ॥

अश्वत्थामा विकर्णश्च सौमदत्तिश्च वीर्यवान् ॥ ८ ॥

अन्ये च बहवः शूरा मदर्थं लक्तजीविताः ॥

नानाशस्त्रप्रहरणा नानायुग्विशारदाः ॥ ९ ॥

अपर्याप्तं हृदस्माकं दलं भीष्माभिरक्षितम् ॥

पर्याप्तं त्विदमेतेषां दलं भीष्माभिरक्षितम् ॥ १० ॥

अयनेषु तु सर्वेषु यथाभागमवस्थिताः ॥

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

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संजय उवाच

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतप ॥

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तमुवाच हृषीकेशः प्रहसन्निव भारत ॥

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श्री भगवानुवाच

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- इष्टान्कामान् हि वो देवा दास्यन्ते यज्ञभाविताः ॥
 तैर्दत्ता न प्रदायैभ्यो यो भुङ्क्ते स्तेन एव संः ॥ १२ ॥
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 भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥
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- कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ॥
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- एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ॥
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 न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥
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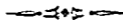
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इति श्रीभगवद्गीतायां श्रीकृष्णार्जुनसंवादे .

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श्रेयान् द्रव्यमयाद्यज्ञात् ज्ञानयज्ञः परंतप ॥	॥ ३३ ॥
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कांक्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ॥	
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 सर्वेभ्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥
 यज्ञशिष्टाभृत्भुजो यान्ति ब्रह्म सनातनम् ॥ ३० ॥
 नायं लोकोऽस्त्वयज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥
 एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ॥ ३१ ॥
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 अपि चेदसि पापिभ्यः सर्वेभ्यः पापकृत्तमः ॥ ३५ ॥
 सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ ३६ ॥
 यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ॥ ३६ ॥
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इति श्रीभगवद्गीतायां श्रीकृष्णार्जुन संवादे
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चतुर्थाऽध्यायस्य प्रचलीत

श्री भगवद्गीतानुसारं पाठभेदाः

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॥ श्री भगवद् गीता ॥

॥ प्राचीनहस्तलिखितपुस्तकाधारेण संशोधिता प्रचलितपाठान्तरसहिता ॥

॥ पंचमोऽध्यायः ५ ॥

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श्री भगवानुवाच

संन्यासः कर्मयोगश्च निःश्रेयसकराबुभौ ॥
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ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न कांक्षति ॥
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एकमप्यास्थितः सम्यग्बुभयोः फलमश्नुते ॥ ४ ॥

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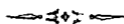
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हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते ॥ ११ ॥

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मोघाशा मोघकर्माणा मोघज्ञाना विचेतसः ॥	
आसुरीं राक्षसीं चैव प्रकृतिं मोहिनीं श्रिताः	॥ १३ ॥
महात्मानस्तु मां पार्थ देवीं प्रकृतिमाश्रिताः ॥	
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम्	॥ १४ ॥
सततं कीर्तयन्तश्च यजन्तश्च दृढव्रताः ॥	
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते	॥ १५ ॥
ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ॥	
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम्	॥ १६ ॥
अहं क्रतुरहं यज्ञः स्वधाऽहमहमौपधम् ॥	
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम्	॥ १७ ॥
पिताऽहमस्य जगतो माता धाता पितामहः ॥	
वेद्यं पवित्रमोद्धारोऽथर्व ऋक् साम वै यजुः	॥ १८ ॥
गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ॥	
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम्	॥ १९ ॥
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त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ॥	
ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान्दिवि देवभोगान् ॥२१॥	
ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ॥	
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अनन्याश्च विरक्ता मां ये जनाः पर्युपासते ॥	
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्	॥ २३ ॥
येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयाऽन्विताः ॥	
तेऽपि मामेव कौन्तेय यजन्ते विधिपूर्वकम्	॥ २४ ॥
अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ॥	
न तु मामभिजानन्ति तस्येनातश्चयवन्ति ते	॥ २५ ॥
यान्ति देवव्रता देवान् पितृयान्ति पितृव्रताः ॥	

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम्	॥ २६ ॥
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तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः	॥ २७ ॥
यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ॥	
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम्	॥ २८ ॥
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इति श्री भगवद्गीतायां श्रीकृष्णार्जुनसंवादे

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नवमाऽध्यायस्य प्रचलित
श्री भगवद्गीतानुसारं पाठभेदाः

श्लोकांकाः

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.... न मे भक्तः प्रणश्यति	॥ ३१ ॥

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॥ श्री भगवद् गीता ॥

॥ प्राचीनहस्तलिखितपुस्तकाधारेण संग्रोधिता प्रचलितपाठांतरसंहिता ॥

॥ दशमोऽध्यायः १० ॥

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भवन्ति भावा भूतानां मत्त एव पृथग्विधाः	॥ ५ ॥
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अयं सर्वस्य प्रभव इतः सर्वं प्रवर्तते ॥	
इति मत्वा भजन्ते मां बुधा भावसमन्विताः	॥ ८ ॥
मंचित्ता मद्गतप्राणा बोधयन्तः परस्परम् ॥	
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च	॥ ९ ॥
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ददामि बुद्धियोगं तं येन मामुपयान्ति ते	॥ १० ॥
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नाशयाम्यात्मभावस्थो जानदीपेन भास्वना	॥ ११ ॥

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 सर्वमेतद्वृतं मन्ये यन्मां वदसि केशव ॥
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श्री भगवानुवाच

इन्त ते कथयिष्यामि विभूतीरात्मनः शुभाः ॥
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 मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥
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इति श्रीभगवद्गीतायां श्रीकृष्णार्जुनसंवादे
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दशमाध्यायस्य प्रचलित

श्री भगवद्गीतानुसारं पाठभेदाः

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....	॥ १७
....	॥ १९
वेदान्त सामवेदोऽस्मि	॥ २२
महर्षीणां मृगुरहं गिरामस्येकमक्षरम्	॥
यजानां जपयज्ञोऽस्मि	॥ २५ ॥
पैरावतं गजेन्द्राणां	॥ २७ ॥
अथवा बहुनेनेन किं ज्ञातेन तवार्जुन	॥ ४२ ॥



॥ श्री भगवद् गीता ॥

॥ प्राचीनहस्तलिखितपुस्तकाधारेण संशोधिता प्रचलितपाठान्तरसहिता ॥

॥ एकादशोऽध्यायः ११ ॥

अर्जुन उवाच

मदनुग्रहाय परमं गुह्यमध्यात्मसाज्ञतम् ॥
 यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥
 भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया
 त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥
 एवमेतद्यथाऽऽस्थ त्वमात्मानं परमेश्वर ॥
 द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥
 मन्दसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ॥
 योगीश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

श्री भगवानुवाच

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ॥
 नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥
 पश्यादित्यान् वसून् रुद्रानश्विनौ मरुतस्तथा ॥
 बहून्पट्टपूर्वाणि पश्याश्चर्याणि पाण्डव ॥ ६ ॥
 इहैकस्थं जगत्कृतं पश्याद्य सचराचरम् ॥
 मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि ॥ ७ ॥
 न तु मां शक्यसि द्रष्टुमनेनैव स्वचक्षुषा ॥
 दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

सञ्जय उवाच

एवमुक्त्वा ततो राजन् महायोगीश्वरो हरिः ।
 दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥
 अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ॥
 अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥

दिव्यमालांबरधरं दिव्यगन्धानुलेपनम् ॥

सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ॥

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ १२ ॥

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ॥

अपश्यद्देवदेवस्य शरीरे पाण्डुवस्तदा ॥ १३ ॥

ततः स विस्मयाविष्टो हृष्टरोमां धनञ्जयः ॥

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

अर्जुन उवाच

पश्यामि देवांस्तव देव देहे सर्वास्तथा भूतविशेषसङ्घान् ॥

ब्रह्माणामीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ॥

नान्तं न मध्यं न पुनस्तर्वादं पश्यामि विश्वेश्वर विश्वरूपम् ॥ १६ ॥

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ॥

पश्यामि त्वा दुर्निरीक्ष्यं समन्तादीप्तानलार्कश्रुतिमप्रमेयम् ॥ १७ ॥

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ॥

त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥

अनादिमध्यान्तमनन्तवीर्यप्रनन्तबाहुं शशिसूर्यनेत्रम् ॥

पश्यामि त्वा दीप्तहुतांशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ॥

दृष्ट्वाऽद्भुतं रूपमुग्रं तवेदम् लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥

अग्नी हि त्वा सुरसङ्घा विशन्ति केचिद्गीताः प्राञ्जलयो गृणन्ति ॥

रवस्तीति चोक्त्वैव महर्षिसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः २१

रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतथोष्मपाश्र्वः ॥

गन्धर्वपक्षासुरसिद्धसङ्घा यीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥

रूपं महत्ते षट्पञ्चनेत्रं महाबाहो पश्याद्गुरुपादम् ॥

यद्गदं यद्गदं प्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ २३ ॥

नमःसृशं दीप्तमनेरुयणं व्याचाननं दीप्तविशालनेत्रम् ॥

दृष्ट्वा हि त्वा प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो २४
दंप्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ॥
दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥ २५ ॥
अमी सर्वे धृतराष्ट्रस्य पुत्राः सर्वैः सहैवाऽचनिपालसङ्घैः ॥
भीष्मो द्रोणः सूतपुत्रस्तथाऽसौ सहास्मदीयैरपि घोघमुख्यैः ॥ २६ ॥
वक्त्राणि ते त्वरमाणा विशन्ति दंप्राकरालानि भयानकानि ॥
केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैरुतमाद्भिः ॥ २७ ॥
नानारूपैः पुरुषैर्घोध्यमाना विशन्ति ते वक्त्रमचिन्त्यरूपम् ॥
यौधिष्ठिरा धार्तराष्ट्राश्च घोधाः शस्त्रैः कृत्वा विविधैः सर्व एव ॥२८॥
त्वत्तेजसा विहता नूनमेव तथा हीमे त्वच्छरीरप्रविष्टाः ॥ २९ ॥
यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ॥
तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभितो ज्वलन्ति ॥३०॥
यथा मदीसं ज्वलनं पतद्वा विशन्ति नाशाय समृद्धवेगाः ॥
तथैव नाशाय विशन्ति लोकास्तवापि वक्त्राणि समृद्धवेगाः ॥३१॥
लेलिह्यसे असमानः समन्ताल्लोकान् समग्रान् वदनैर्ज्वलद्भिः ॥
तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णोः ॥ ३२ ॥
आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद ॥
विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥३३॥

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कालोऽस्मि लोकक्षयकृत् प्रवृद्धो लोकान् समाहर्तुमिह प्रवृत्तः ॥
ऋतेऽपि त्वा न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु घोधाः ॥३४॥
तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्स्व राज्यं समृद्धम् ॥
मयैवैते निहताः पूर्वमेव निमित्तामात्रं भव सव्यसाचिन् ॥ ३५ ॥
द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि वीरयोधान् ॥
मया हतांस्त्वं जहि मा व्यथिष्ठा युद्धयस्व जेतासि रणे सपत्नान् ३६
सञ्जय उवाच

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी ॥

। भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥ ३७ ॥

अर्जुन उवाच

स्थाने हृषीकेश तव प्रकीर्त्या जगत् ऽह्वयत्यनुरज्यते च ॥
 रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धरङ्गाः ३८
 कस्माच्च ते न नमेयुर्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ॥
 अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥ ३९ ॥
 त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम् ॥
 वेत्तासि वेद्यं परमं च धाम त्वया ततं विश्वमनन्तरूप ॥ ४० ॥
 वायुर्यमेऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ॥
 अनादिमानप्रतिमप्रभावः सर्वेश्वरः सर्वमहाविभूते ॥ ४१ ॥
 नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमोऽस्तु मस्ते ॥
 नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ॥ ४२ ॥
 नहि त्वदन्यः कश्चिदस्तीह देव लोकत्रये दृश्यतेऽविच्यरुमा ॥
 अनन्तेवीर्यामितविक्रमस्त्वं व्याप्तोऽपि सर्वं च तनोऽसि सर्वः ॥ ४३ ॥
 सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ॥
 अजानता महिमानं तवेम मया प्रमादात् प्रणयेन वाऽपि ॥ ४४ ॥
 यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ॥
 एकोऽथवाऽप्यच्युत तत्समक्ष तत्क्षामये त्वामहमप्रमेयम् ॥ ४५ ॥
 पिताऽसि लोकस्य चराचरस्य त्वमस्य विश्वस्य गुर्गरीयान् ॥
 न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभावः ॥ ४६ ॥
 तस्मात् प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीक्षामीह म् ॥
 पितैव पुत्रस्य सखेव सख्युः प्रियः प्रियस्य हंसि देव सोऽहम् ॥ ४७ ॥
 दिव्यानि कर्माणि तत्राद्भुतानि पूर्वाणि पूर्वा ऋषयः स्मरन्ति ॥
 नान्योऽस्ति कर्ता जगत्स्त्वमेको धाता विधाता च विभुर्महश्च ॥ ४८ ॥
 तवाद्भुतं किं नु भवेत्सख्यं किं वा शक्यं परतः कीर्तयिष्ये ॥
 कर्तासि सर्वस्य यतः स्वयं वै विभो ततः रुच्यं हि तमेव ॥ ४९ ॥
 अत्यद्भुतं कर्म न दुष्करं ते कर्मोपमात् न हि विद्यते ते ॥
 न ते गुणानां परिमाणमस्ति न तेजसो नापि बलस्य नद्वैः ॥ ५० ॥
 अदृष्टार्थं हृदितोऽस्मि दृष्ट्वा भयेन च प्रवर्तितं ननो मे ॥

तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥ ५१ ॥

किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं तथैव ॥

तेनैव रूपेण भुजङ्गयेन सहस्रबाहो भव विश्वमूर्ते ॥ ५२ ॥

श्री भगवानुवाच

मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ॥

तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ५३ ॥

न वेदैरज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः ॥

एवंरूपं शक्यमहं नृलोके द्रष्टुं त्वदन्येन कुरुपवीर ॥ ५४ ॥

मा ते व्यथा मा च विमूढभावा दृष्ट्वा रूपं घोरमीदृक् ममेदम् ॥

व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥ ५५ ॥

संज्ञय उवाच

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ॥

आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५६ ॥

अर्जुन उवाच

॥ दृष्टेदं मानुषं रूपं तव सौम्यं जनार्दन ॥

॥ इदानीमस्मि संवृत्तः सचेता प्रकृतिगतः ॥ ५७ ॥

श्री भगवानुवाच

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ॥

देवा अप्यस्य रूपस्य नित्यं दर्शनकाक्षिणः ॥ ५८ ॥

नाहं वेदैर्न तपसा न दानेन न चेज्यया ॥

॥ शक्य एवंधिषो द्रष्टुं दृष्टवानसि मां यथा ॥ ५९ ॥

॥ भक्त्या त्वनन्यथा शक्यो ह्यहमेवंधिषोर्जुन ॥

॥ ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ६० ॥

॥ भक्तर्मकृन्मत्परमो मद्भक्तः सद्भवर्जितः ॥

॥ निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ६१ ॥

इति श्रीभगवद्गीतायां श्रीकृष्णार्जुनसंवादे

विभ्ररूपदर्शनं नाम एकादशोऽध्यायः ॥ ११ ॥

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यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ॥	
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत	॥ ३५ ॥
क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ॥	
भूतप्रकृतिमोक्षं च ये विदुर्गान्नि ते परम्	॥ ३६ ॥

इति श्रीभगवद्गीताया श्रीकृष्णार्जुनसंवादे

प्रकृतिपुरुषक्षेत्रक्षेत्रज्ञादिगर्णने नाम त्रयोदशोऽध्यायः ॥ १३ ॥

त्रयोदशाध्यायस्य प्रचलित
श्री भगवद्गीतानुसारं पाठभेदाः

श्लोकांकाः

धर्जून उवाचानंतरं	....	....
प्रकृतिं पुरुषं.... -अयं	प्रथमः	श्लोकोऽधिकः	प्राचीने ॥
....	....	....	... क्षेत्रज्ञ इति तद्विदुः ॥ ३ ॥
....	....	....	... हेतुमद्भिर्विनिश्चितैः ॥ ६ ॥
अध्यात्मज्ञाननित्यत्वं	....	....	॥ १३ ॥
सर्वतः पाणिपादं तत्	॥ १५ ॥
.... सर्वस्य हृदि धिष्ठितं ॥ १९ ॥
उपद्रष्टाऽनुमंता च भर्ता भोक्ता महेश्वरः	॥ २४ ॥
अनादित्वान्निर्गुणत्वात्	॥ ३३ ॥

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॥ श्री भगवद् गीता ॥

॥ प्राचीनेहस्तलिखितपुरस्तकाराद्येण संशोधिता प्रचलितपाठांतरसहिता ॥

॥ चतुर्दशोऽध्यायः १४ ॥

श्री भगवानुवाच

- परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ॥
 यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥
 इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ॥
 सर्गेऽपि नोपजायन्ते प्रलये न व्यथंति च ॥ २ ॥
 मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ॥
 संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥
 सर्वयानिषु कौन्तेय मूर्तयः संभवन्ति याः ॥
 तासां ब्रह्ममहद्योनिरहं धीजप्रदः पिता ॥ ४ ॥
 सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ॥
 निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥
 तत्र सत्त्वं निर्गलत्वात्प्रकाशकमनामयम् ॥
 सुखसद्नेन बध्नाति ज्ञानसद्नेन चानघ ॥ ६ ॥
 रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ॥
 तन्निबध्नाति कौन्तेय कर्मसद्नेन देहिनम् ॥ ७ ॥
 तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ॥
 प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥
 सत्त्वं सुखे संजयति रजः कर्मणि भारत ॥
 ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥ ९ ॥
 रजस्तमश्चाभिभूय सत्त्वं भारत वर्धते ॥
 रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥
 सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते ॥
 ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ॥
 रजस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १२ ॥
 अपकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ॥
 तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥
 यदा स-त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ॥
 तदोत्तमविदां लोकानमलान् प्रतिपद्यते ॥ १४ ॥
 रजसि प्रलयं गत्वा कर्मसंगिषु जायते ॥
 तथा तमसि लीनास्तु सूढयानिषु जायते ॥ १५ ॥
 कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ॥
 रजसस्तु फलं दुःखमज्ञान तमसः फलम् ॥ १६ ॥
 स-त्वात् संजायते ज्ञान रजसो लोभ एव च ॥
 प्रमादमोहौ जायेते तमसोऽज्ञानमेव च ॥ १७ ॥
 ऊर्ध्वं गच्छन्ति स-त्वेन मध्ये तिष्ठन्ति राजसाः ॥
 जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८ ॥
 नान्यं गुणेभ्यः कर्तारं यदा द्रष्टाऽनुपश्यति ॥
 गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥
 गुणानेतानतीत्य त्रीन् देही देहसमुद्भवान् ॥
 जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

अर्जुन उवाच

कैर्लिङ्गैस्त्रीन् गुणानेतानतीतो भवति प्रभो ॥
 किमाचारः कथं चैतांस्त्रीन् गुणानतिवर्तते ॥ २१ ॥

श्री भगवानुवाच

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ॥
 न द्रष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥
 उदासीनवदासीनो गुणैर्यो न विचाल्यते ॥
 गुणा वर्तन्त इत्येव योऽज्ञस्तिष्ठति नेद्वते ॥ २३ ॥
 समदुःखसुखसमः समलोष्टाश्मकाशनः ॥
 तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

मानावमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ॥	
सर्वारंभफलत्यागी गुणातीतः स उच्यते	॥ २५ ॥
मां च योऽव्यभिचारेण भक्तियोगेन सेवते ॥	
स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते	॥ २६ ॥
ब्रह्मणो हि प्रतिष्ठाऽहममृतस्याव्ययस्य च ॥	
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च	॥ २७ ॥

इति श्रीभगवद्गीतायां श्रीकृष्णार्जुनसंवादे

सत्वरजस्तमोगुणमयजगद्दर्शनपूर्वकं गुणातीतस्थितिप्राप्तिसाधनज्ञाननिदर्शनं

नाम चतुर्दशोऽध्यायः ॥ १४ ॥

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चतुर्दशाध्यायस्य प्रचलित

श्रीभगवद्गीतानुसारं पाठभेदाः

पाठभेदावतरणं

श्लोकांकाः

.... सत्त्वं भवति भारत	॥ १०
तथा प्रलीनास्तमसि	॥ १५ ॥
प्रमादभोहौ तमसो भवतोऽज्ञानमेव च	....	....	॥ १७ ॥
गुणा वर्तत इत्येव योवतिष्ठति नेगते	....	....	॥ २३ ॥
समदुःखसुख स्वस्थ	....	....	॥ २४
मानापमानयो	....	....	॥ २५
सर्वारंभपरित्यागी	....	....	॥ २५ ॥

॥ श्री भगवद् गीता ॥

॥ प्राचीनहस्तलिखितपुस्तकाधारेण संशोधिता प्रचलितपाठांतरसहिता ॥

॥ पंचदशोऽध्यायः १५ ॥

श्री भगवानुवाच

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरच्ययम् ॥

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

अधश्चोर्ध्वं प्रसृता यस्य शाखा गुणमवृद्धा विषयमवालाः ॥

अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा ॥

अश्वत्थमेनं सुखिखट्मूलमसंगशस्त्रेण शितेन छित्त्वा ॥ ३ ॥

ततः परं तत्पदं मार्गितच्यं यस्मिन् गते न निवर्तेत भूयः ॥

तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

निर्मानमोहा जितसद्गदोषा अभ्यात्मनिष्ठा विनिवृत्तकामाः ॥

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमच्ययं तत् ॥ ५ ॥

न तद्भासयते सूर्यो न शशाङ्को न पावकः ॥

यद्गत्वा न निवर्तन्ते तद्भ्राम परमं मम ॥ ६ ॥

ममैवांशो जीवलोके जीवभूतः सनातनः ॥

मनःपष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ॥

गृहीत्वा तानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ॥

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

उत्क्रामन्तं स्थितं वाऽपि भुञ्जानं वा गुणान्वितम् ॥

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ॥

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ॥	
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम्	॥ १२ ॥
मामाविश्य च भूतानि धारयाम्यहमोजसा ॥	
पुष्णामि चौपधीः सर्वाः सोमो भूत्वा रसात्मकः	॥ १३ ॥
अहं वैश्वानरो भूत्वा प्राणिनां देहमास्थितः ॥	
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम्	॥ १४ ॥
सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ॥	
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदकृदेव चाहम्	॥ १५ ॥
द्याविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ॥	
क्षरः सर्वाणि भूतानि कृटस्थोऽक्षर उच्यते	॥ १६ ॥
उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ॥	
यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः	॥ १७ ॥
यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ॥	
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः	॥ १८ ॥
यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ॥	
स सर्वविद्भजति मां सर्वभावेन भारत	॥ १९ ॥
इति शुद्धतमं शास्त्रं मया प्रोक्तं तवाऽनघ ॥	
एतद् बुद्ध्वा बुद्धिमान् स्यात्कृतकृत्यश्च भारत	॥ २० ॥

इति श्री भगवद्गीताया श्रीकृष्णार्जुनसंवादे गुह्यशास्त्रविवर्णनपूर्वक

पुरुषोत्तमयोगात्मको नाम पञ्चदशोऽध्यायः ॥ १५ ॥



पंचदशध्यायस्य प्रचलित,
श्री भगवद्गीतानुसारं पाठभेदाः
पाठभेदावतरणं

		श्लोकांकाः
छंदांसि तस्य पर्णानि ....	...	॥ १ ॥
असंगशस्त्रेण दृढेन ङ्ङ्वा	.	॥ ३
ततः पदं तत्परिमार्गितव्यं	...	
यस्मिन्गता न निवर्तन्ति भूयः	....	॥ ४
अव्याह्नित्या ....	....	॥ ५
गृहीत्वैतानि संयाति ....	.	॥ ८ ॥
....	... प्राणिनां देहमाश्रितः	॥ १४
वेदांतकृद् वेदविदेव चाहं	...	॥ १५
इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ	....	॥ २०

॥ श्री भगवद् गीता ॥

॥ प्राचीनहस्तलिखितपुस्तकाधारेण संगोभिता प्रचलितपाठान्तरसहिता ॥

॥ षोडशोऽध्यायः १६ ॥

श्री भगवानुवाच

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ॥	
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥	॥ १ ॥
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ॥	
दया भूतेष्वलौघ्यं च मार्दवं ह्रीरचापलम् ॥ २ ॥	॥ २ ॥
तेजः क्षमा धृतिस्तुष्टिरद्रोहो नाभिमानिता ॥	
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ ३ ॥	॥ ३ ॥
दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ॥	
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ ४ ॥	॥ ४ ॥
दैवी संपद्विमोक्षाय निबन्धायासुरी मता ॥	
मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥	॥ ५ ॥
द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ॥	
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥	॥ ६ ॥
मवृत्तिं च निवृत्तिं च जना न विदुरासुराः ॥	
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥	॥ ७ ॥
असत्यमप्रतिष्ठं च जगदाहुरनीश्वरम् ॥	
अपरस्परसंभूतमकिंचित्कमहेतुकम् ॥ ८ ॥	॥ ८ ॥
एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ॥	
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥	॥ ९ ॥
काममाश्रित्य दूष्पूरं दम्भमानमदान्विनाः ॥	
असद्ग्रहाश्रिताः क्रूराः प्रचरन्त्यशुचिव्रताः ॥ १० ॥	॥ १० ॥
चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ॥	
कामोपभोगपरमा एतावदिति निश्चिनाः ॥ ११ ॥	॥ ११ ॥
आशापाशशतैर्वद्धाः कामक्रोधपरायणाः ॥	
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इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ॥	
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ईश्वरोऽहमहं योगी सिद्धोऽहं बलवान् सुखी .	॥ १४ ॥
आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ॥	
यक्ष्ये दास्यामि मोक्षिष्ये इत्यज्ञानविमोहिताः	॥ १५ ॥
अनेकचित्तविभ्रान्ता मोहस्यैव वशंगताः ॥	
प्रसक्ताः कामभोगेषु पतन्ति निरयेऽशुचौ	॥ १६ ॥
आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ॥	
यजन्ते नामयज्ञैस्ते दम्भेनाऽविधिपूर्वकम्	॥ १७ ॥
अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ॥	
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः	॥ १८ ॥
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आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ॥	
मामप्राप्त्यैव कौन्तेय ततो यान्त्यधमां गतिम्	॥ २० ॥
त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ॥	
कामः क्रोधस्तथा लोभस्तस्मादेतत् त्रयं त्यजेत्	॥ २१ ॥
एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ॥	
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम्	॥ २२ ॥
यः शास्त्रविधिमुत्सृज्य वर्तने कामकारतः ॥	
न स सिद्धिमवाप्नोति न सुखं न परां गतिम्	॥ २३ ॥
तस्माच्छास्त्रं प्रमाणं ते कार्याऽकार्यव्यवस्थितौ ॥	
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहाहमि	॥ २४ ॥

इति श्रीभगवद्गीताया श्रीकृष्णार्जुनसंवादे

द्वै वासुरसंवादो वासुरभूतसर्गवर्णनपूर्वकमासुरभाषणजन्तुना

दशानिरूपणं नाम षोडशोऽध्यायः ॥ १६ ॥

षोडशाध्यायस्य प्रचलित

श्री भगवद्गीता.नुसार पाठभेदाः

पाठभेदावतरणं

श्लोकांकाः

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...	..	मोहजालममावृता	॥ १४
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॥ श्री भगवद् गीता ॥

॥ प्राचीनहस्तलिखितपुस्तकाधारेण संशोधिता प्रचलितपाठान्तरसहिता ॥

॥ सप्तदशोऽध्यायः १७ ॥

अर्जुन उवाच

ये शास्त्रविधिमृतसृज्य वर्तन्ते श्रद्धयाऽन्विताः ॥

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः

॥ १ ॥

श्री भगवानुवाच

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ॥

सात्त्विकी राजसी चैव तामसी चेति ताः शृणु

॥ २ ॥

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ॥

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः

॥ ३ ॥

यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ॥

भूत-प्रेत-पिशाचांश्च यजन्ते तामसा जनाः

॥ ४ ॥

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ॥

दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः

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कर्षयन्तः शरीरस्थं भूतग्राममचेतनम् ॥

मां चैवान्तःशरीरस्थं तान्विद्धयासुरनिश्चयान्

॥ ६ ॥

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ॥

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु

॥ ७ ॥

आयुः सत्वबलारोग्यसुखप्रीतिविवर्धनाः ॥

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः

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कटुम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ॥

आहारा राजसस्येष्टा दुःखशोकाऽऽमयप्रदाः

॥ ९ ॥

यातयामं गतरसं पूति पर्युषितं च यत् ॥

उच्छिष्टमपि चाऽमेध्यं भोजनं तामसप्रियम्

॥ १० ॥

अफलाकांक्षिभिर्यज्ञैः विधिदृष्टो य इज्यते ॥

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः

॥ ११ ॥

अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ॥	
इज्यते विद्धि तं यज्ञं राजसं चलमधुवम्	॥ १२ ॥
विधिहीनममृष्टान्नं मंत्रहीनमदक्षिणम् ॥	
श्रद्धाविरहितं यज्ञं नामस परिचक्षते	॥ १३ ॥
देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ॥	
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते	॥ १४ ॥
अनुद्वेगकरं वाग्य सत्य प्रियहितं च यत् ॥	
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते	॥ १५ ॥
मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ॥	
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते	॥ १६ ॥
श्रद्धया परया तप्तं तपस्तत् त्रिविधं नरैः ॥	
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते	॥ १७ ॥
सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ॥	
क्रियते तदिह प्रोक्तं राजसं चलमधुवम्	॥ १८ ॥
मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ॥	
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम्	॥ १९ ॥
दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ॥	
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यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ॥	
दीयते च परिक्लिप्तं तद् राजसमिति स्मृतम्	॥ २१ ॥
अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ॥	
असत्कृतमवज्ञातं तत्तामसमुदाहृतम्	॥ २२ ॥
ओतत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ॥	
ब्रह्मणा तेन वेदाश्च यज्ञाश्च विहिता पुरा	॥ २३ ॥
तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ॥	
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम्	॥ २४ ॥
तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ॥	
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः	॥ २५ ॥

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ॥
 प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ गीघते ॥ २६ ॥
 यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ॥
 कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥
 अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ॥
 असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८ ॥

इति श्रीभगवद्गीतायां श्रीकृष्णार्जुनसंवादे

श्रद्धामयपुरुषवर्णनपूर्वकं त्रिगुणरूपतपआहारयज्ञत्रिविध

तपो-दान-ब्रह्मनिर्देशोत्सदसत्प्रयोगवर्णनं नाम सप्तदशोऽध्याय ॥ १७ ॥

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सप्तदशाऽध्यायस्य प्रचलित

श्रीभगवद्गीतानुसारं पाठभेदाः

पाठभेदावतरण

श्लोकांकाः

..... । यजते श्रद्धयान्विता	॥ १
प्रेताभूतगणांक्षान्धे	॥ ४ ॥
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इष्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम्	॥ १२ ॥
विधिहीनमसृष्टानं	॥ १३ ॥
ब्राह्मणास्तेन वेदाध	॥ २३ ॥

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॥ श्री भगवद् गीता ॥

॥ प्राचीनइस्तलिखितपुस्तकाधारेण संशोधिता प्रचलितपाठांतरसहिता ॥

॥ अष्टदशोऽध्यायः १८ ॥

अर्जुन उवाच

संन्यासस्य महाबाहो त-त्वमिच्छामि वेदितुम् ॥
त्यागस्य च हृषीकेश पृथक्केशिनिपूदन ॥ १ ॥

श्री भगवानुवाच

काभ्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ॥

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ॥

यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ॥

त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥ ४ ॥

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ॥

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

एतान्यपि च कर्माणि सङ्गं त्यक्त्वा फलानि च ॥

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

नियतस्य च संन्यासः कर्मणो नोपपद्यते ॥

मोहान्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥

दुःखमित्येव यः कर्म कायक्लेशभयात् त्यजेत् ॥

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ॥

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९ ॥

न द्वेष्टथकुशलं कर्म कुशले नानुपज्जते ॥

त्यागी स-त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

न हि देहभृता शक्यं त्यक्तुं कर्माण्यदोषतः ॥

पस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ॥	
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित्	॥ १२ ॥
पञ्चेमानि महाबाहे। कारणानि निबोध मे ॥	
साङ्ख्ये कृतान्ते। प्रोक्तानि मिद्वये सर्वकर्मणाम्	॥ १३ ॥
अधिष्ठानं तथा कर्ता करणं च प्रथग्विधम् ॥	
विविधाश्च पृथक्चेष्टा-दैवं चैवात्र पंचमम्	॥ १४ ॥
शरीरवाङ्मनोभिर्हि यत्कर्मारभतेऽर्जुन ॥	
न्याय्यं वा विपरीतं वा पञ्च ते तस्य हेतवः	॥ १५ ॥
तत्रैवं सति कर्तारमात्मानं केवलं तु यः ॥	
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः	॥ १६ ॥
यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ॥	
ह्यत्रापि स इमांल्लोकात्र हन्ति न निवध्यते	॥ १७ ॥
ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ॥	
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Shri Bhagavad-Gita

'Rendering of the Gloss "Siddhidatri'

CHAPTER I

Stanza 1. The current reading is समवेता युयुत्सवः, which means "assembled together and desirous to do battle." These two adjectives, viz. "assembled together" and "eagerly desirous to do battle" qualify, according to the current reading, both the Kauravas and the Pandavas. This does not yield good sense. If we follow the current reading, the sense of the stanza will be :

'O Sanjaya, what are my sons, the sons of Pandu and other warriors, doing, assembled together and eagerly desirous to do battle, in the holy field of Kurukshetra?'

But the adjective "desirous to do battle" is inappropriate here. For, among those "assembled together," all were not disposed or eager to engage in that war. There may have been some who desired blood-shed. But others had come to fight out of attachment, exertion of personal influence or fear of their sovereign overlord, and for many such reasons. Hence the phrase "desirous to do battle" is not suitable in this stanza; but the compound सर्वद्वारसमागमे, "where all the Kshatriyas have gathered together" qualifying the noun "Kurukshetra" is more appropriate here. Hence that reading appears to be the correct one.

Stanza 3. The current reading is पश्यैतां. It means "behold (पश्य) this (एतां) army", while the old reading is पश्य तां which means "behold (पश्य) that (तां) army of the Pandavas". The encampment of the Pandava army extended over a great distance. Hence the use of the pronoun तां (yonder) is quite appropriate. There is no material alteration in the sense. The old reading provides greater ease of pronunciation.

Stanza 7' The current reading is नायकाः, while the old reading, recorded in our MS., is नायकान्. The latter appears to be more suitable. For in the first half of the stanza, the case-ending used is the nominative (विशिष्टा ये), and then again the accusative case-ending is used for the same persons (तान्निबोध). Now, the use of नायकाः, the nominative case again, will make the syntactical construction of the stanza involved and elliptical. The prose order, according to the old reading, will be—" हे द्विजोत्तम अस्माकं अस्मत्सैन्ये तु ये विशिष्टाः अग्रगण्याः सन्ति मम सैन्यस्य तान् नायकान् निबोध ते तव संशयार्थं तान् नायकान् ब्रवीमि, कथयामि । "

Hence the old reading is apparently superior.

Stanza 8. The current readings in this stanza are कृपश्च समितिञ्जयः and सौमदत्तिर्जयद्रथः. The variae lectiones in lieu of the current ones are कृपः शल्यो जयद्रथः and सौमदत्तिश्च वीर्यवान् respectively. They are more appropriate here. For, the epithet समितिञ्जयः (one who has achieved victory in battles) is not suitable for Kripa Acharya, who is neither known to have engaged in battle with any one nor to have scored a victory, previous to the teaching of the Gita by Shri Krishna. Moreover, the word समितिः does not mean battle, according to any Lexicon or Nighantu, but has the sense of "assembly" "multitude" "group" etc. though it is used in the sense "battle" only once in the Bhagavata. Thirdly, it is not plausible that the name of a powerful warrior like Shalya should not have been enumerated here. He ranked as equal with Arjuna and Shri Krishna. Warriors like Vikarna and Saumadatti (Bhurishravas) are enumerated, though they were decidedly inferior to Shalya. It is, therefore, improbable that a warrior like Shalya, a prop of the Kaurava army, should have been omitted. It appears, therefore, that the reading of our MS. is preferable.

Stanza 9. The v. l. नानायुद्धविशारदाः in lieu of सर्वे युद्धविशारदाः is more appropriate. For, in the preceding पाद्, the phrase नानाशस्त्रप्रदृष्टाः "skilled in wielding various missiles"—is used. In the same way, we might very well expect a parallel or similar

expression like नानायुद्धविशारदाः "skilful in various modes of fighting." The word सर्व is not proper here, for all the warriors of the eighteen battalions (*akshauhini*) of the army could not have been skilled in war. Hence, the word नाना which occurs in the third quarter might consistently and fittingly occur in the fourth.

Stanza 11. The v. l. तु in the place of च seems to be better. च means "and", while तु has the sense of "on one's part." The stanza, therefore, means: "Let all of you, on your part, standing in your respective positions at the entrances of the battle-array, defend Bhishma."

Stanza 18. The current reading is द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते, while our MS. reads पांचालश्च महेष्वासो द्रौपदेयाश्च पञ्च च। The epithet महेष्वासः "the great bowman" applied to king Drupada (पाञ्चालः) is quite appropriate. Hence our reading appears to be better.

Stanza 19. For the current reading व्यनुनादयन् our MS. reads अभ्यनुनादयन्. The उपसर्ग वि denotes excessiveness (विशेषेण) and अभि denotes motion towards. Though both particles denote the loudness of the noise, we prefer the MS. reading inasmuch as it tells us more clearly that the noise went from the earth to the sky and so resounded deeply.

Stanza 21. The v. l. उभयोः सेनयोर्मध्ये in place of the current reading सेनयोर्भयोर्मध्ये makes no change in the meaning. The adjective उभयोः is placed before the noun qualified. It exhibits the haste with which Arjuna wished to go in the middle of the two armies.

Stanza 24. Vide note on stanza 21 above.

Stanza 27. The current reading is विप्रीदन्निदमग्रवीत्. Our MS. reads सीदमानोऽग्रवीदिदम्. The MS. reading is more appropriate. The words "विप्रीदन्" and "सीदमानः" apparently convey the same meaning. But there is a subtle distinction in

their meanings. विपीदन् means विपादं उपतापं कुर्वन् विषण्णः सन् (i. e. feeling sad, being cast down or dejected). Cf हेमचन्द्र—“जाड्यं मोर्षं विपादोऽद्यमादः मादो विषण्णता.” The Sanskrit commentators adopt the meaning “afflicted with sorrow, grief etc.” But the reading सीदमानः which means “whose limbs were sinking on account of extreme anguish”—is preferable, because in the immediately following stanza (28) Arjuna says “सीदन्ति सर्व-गात्राणि” (all my limbs become languid). The word सीदमानः is, therefore, more suitable than विपीदन्.

Stanza 28. The current version runs

दद्रेमं स्वजनं कृष्ण युयुत्सुं समवस्थितं ।

Here Arjuna says स्वजनं in the singular for his ‘own people’, who are many. From the point of view of grammar it may well have a plural (collective) meaning but it will be in place only if it accords with the context, i. e. if it is in keeping with the expressions that have gone before and those which occur later. Shri Vyasa, the author of the Gita, has been using only plurals in the three verses 25-27 immediately preceding. If he had desired to indicate the several relations by using the singular, he could have written as follows.—

उवाच पार्थ पश्यैतं समवेतं कुरुं तथा ।
तत्रापश्यत् स्थितं पार्थः पितरं च पितामहं ॥
मित्रं पौत्रं सुतं चैव सोदरं मातुलं गुरुं ।
श्वशुरं सुहृदं चैव सेनयोश्चभयोरपि ॥

This would have been accurate from a strictly grammatical view-point, but common sense as well as literary taste would hardly be propitiated thereby.

Verses 28 is in the same position. Arjuna must naturally have used the plural in the conversational language of the time, hence his words cannot give rise to any dispute. Doubt arises only about the poet Vyasa's diction, upon seeing the plural used here too in the ancient MS. Since Vyasa has begun detailing the relatives in the plural number, it will not

appear natural for him to put a singular noun in 'Arjuna's mouth all on a sudden. And it is the plural that is found in our old MS. Hence there can be no hesitation in accepting it as the only true and correct reading. Thus instead of the current version we should read as in the ancient MS

दृष्टेमान्स्वजनान्कृष्ण युयुत्सुसमवस्थितान् ।
and that would be proper

The v 1 सीदन्ति सर्वं गात्राणि in lieu of the current reading सीदन्ति मम गात्राणि, appears to be correct. When Arjuna says सीदन्ति मम गात्राणि—the question naturally arises, which of his limbs were sinking. The question remains unanswered if the current reading be adopted. There is no point in saying *my* (मम) limbs, for it naturally follows because the discourse is going on between Arjuna and Shri Krishna only. The bewilderment and grief are experienced by Arjuna alone. If we adopt the reading of our MS "सर्वं गात्राणि" (each and every limb is drooping and languishing), no question arises as to which particular limb—hand, foot, brain etc.—is drooping.

Stanza 31 The current reading is न च राज्यं सुखानि च (I do not desire kingdom and happiness) The old reading of our MS is न राज्यं न सुखानि च (I wish neither for kingdom nor even for happiness) This repeated negative construction brings out the strong aversion of Arjuna towards engaging in battle. Therefore, the old reading is preferable.

Stanza 33 The current reading is

त इमेऽवस्थिता युद्धे प्राणास्त्यक्त्वा धनानि च ।

" (Those for whom we desire kingdom etc) those very preceptors etc have come to this war discarding (their) life and wealth ' While, our MS. reads

ते पक्षमे स्थिता योद्धुं प्राणास्त्यक्त्वा सुदुस्त्यजान् ।

" Those very persons for whom we desire kingdom, enjoyments and happiness are standing to fight (with me), risking life which is very difficult to part with " This

reading seems to be consistent and convincing सुदुस्त्यजान् "difficult to part with—that could be discarded only on compulsion, never willingly"—is the adjective qualifying प्राणान्

To mention धनानि just after प्राणाः would amount to ranking wealth equal with प्राणाः. Life is the dearest of all, lower than life are considered kingdom, wife, son and kingly pleasures. Wealth comes even lower than the above. It would have been fitting if it had been said, "They have come to fight discarding kingdom, wife, sons and life."

But to enumerate "wealth" just after "life" is thoroughly wrong and improper. It is not probable that Arjuna who refuses to slay kinsmen even for the sake of the kingdom of the three worlds, should rank or compare wealth as equal with life. Therefore the word सुदुस्त्यजान् "difficult to be discarded willingly—dearest—" as qualifying प्राणान् appears to be quite suitable here.

The current reading अवस्थिता. in this stanza might mean "sat" "came" etc. It is not suitable. But the reading स्थिताः (are standing confronted) of our MS is quite appropriate. Our reading योद्धुं is superior to the current reading युद्धे (in the battle)—for the latter could have been justified if the battle had commenced already. But the fight had not yet commenced, hence the infinitive is more suitable and accurate. Our reading "ते ष्वेमे दुस्त्यजान्" is therefore decidedly more accurate than the current reading "त इमेऽवस्थिता धनानि च."

Stanza 35 The current reading is हेतोः किन्तु महीरते. Here किम् is followed by तु. The meaning intended is. "I do not wish to slay kinsmen even for the kingdom of the three worlds, how, then, should I desire to slay them for this earth?" This sense is not brought out by putting तु after किम्. But it could be so done by putting उ after किम्.

The meaning of तु according to शाकुन्तल, महाभारत, and

मेदिनी-कोश is वितर्क, अपमान, हेतु and उपदेश, while that of उ is संवोधनं, रोयोक्ति and अनुकम्पा Here Arjuna is speaking with a sad heart 'I do not wish to slay kinsmen even for the kingdom of the three worlds, not even if they should slay me, how, then, should I slay them for this earth?' The sentiment that Arjuna exhibited by this speech could be well expressed only by किन्तु महीदृते rather than by किन्तु महीदृते Therefore, our reading is preferable

Stanza 36 The current reading is धार्तराष्ट्रान्सवान्धवान् It is inaccurate because it means "The sons of Dhritarashtra with their kinsmen" The correct reading, found in our MS, is स्ववान्धवान्—'It is not proper for us to slay the sons of Dhritarashtra, *our own* hundred

In the second hemistich of this stanza the current reading is "स्वजनं हि कथं हत्वा" as in st 28. Here too our reading स्वजनान् हि is more suitable Instead of construing स्वजनं in the collective sense of स्वकुटुम्ब it is better to adopt the direct plural expression Hence the reading स्वजनान् हि कथं हत्वा is more acceptable

Stanza 38 The current reading is प्रपश्यद्भिर्जनार्दनं The preposition प्र denotes प्रकर्ष or विशेषता (a high degree) प्रपश्यद्भिर् "by us, knowing to a high degree" But the correct reading appears to be सपश्यद्भिर्जनार्दनं The preposition स denotes सम्यक्ता सपश्यद्भिर् means सम्यक्तया सारासारज्ञानपूर्वकं संपूर्णतया पश्यद्भिर् (although we know very well, completely, what is beneficial and what is injurious—we know very well the evil consequent upon the destruction of the family)

Stanza 44 The current reading is हन्तु स्वजनमुद्यता This reading does not appear to be appropriate in view of the concluding portion of our comment on stanza 36 above. The old reading (स्वजनान्हन्तुमुद्यता) is far more convincing—Vide translation for the meaning

. Stanza 46. The current reading is विसृज्य सशरं चापं in the second hemistich. विसृज्य has the sense of "having laid down quietly or slowly." The meaning would be "having put down the bow, along with the arrow....." But our MS. reads उत्सृज्य सशरं चापं "Arjuna, having said this in the battle-field, his mind bewildered with sorrow, threw off his bow along with the arrow, and sat down in the rear part of the chariot." The second and fourth quarters of the current stanza stand interchanged in our MS.

Thus ends the First Chapter entitled "Observation of the Army" in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad-Gita by Rajavaidya Jivarama Kalidasa Shastri.



Shri Bhagavad-Gita

Rendering of the Gloss "Siddhidatri"

CHAPTER II

Stanza 1. The current reading is द्विपोदन्तं (who was feeling apathetic). The original reading, found in our Ms., appears to be सीदमानं ("who was affected by languor and disquietude"). The old reading appears to be more appropriate.

Stanza 2 The current reading is "हेष्यं मा स्म गमः पार्थ". Instead of using the prohibitive particle मा with the preterite aorist (with its augment dropped) गमः, in the imperative sense, circuitously, it is better to use the imperative गच्छ directly. Hence the latter reading is superior and natural.

Stanza 5 The current reading is

गुरुनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामास्तु गुरुनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥

The meaning is "It is better to eat in this world even what is got by begging than to slay these magnanimous Gurus. Shall I enjoy pleasures stained with blood, by slaying here the Gurus, desirous and greedy of wealth as they are?"

The old reading "भैक्ष्यं श्रेयस्करं" is superior to भैक्ष्यं भोक्तुं श्रेयः inasmuch as it preserves metrical regularity and yields an unstrained sense.

The old reading is —

गुरुनहत्वा हि महानुभावान् श्रेयस्करं भैक्ष्यमपीह लोके ।
न त्वर्थकामास्तु गुरुनिहत्य भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥

The meaning is "It appears to me to be good if I do not get kingdom by forbearing to slay venerable elders endowed with all virtues, being thereby forced to live upon begging. Wealth, pleasures, desires etc (अर्थकामाः) are not at all beneficial to us (न तु श्रेयस्कराः) if we have to slay venerable elders (गुरुन् निहत्य) Am I to dally with such blood-stained pleasures?" This old reading appears to be superior.

The current reading is not suitable from another point of view also Arjuna in the first quarter of this stanza employs the epithet महानुभाव (virtuous, magnanimous) for his Gurus. Cf the Lexicon शब्दरत्नावली —“सुकृतो पुण्यवान् धन्यो धर्मा च धर्मवानपि”— महानुभाव means “ virtuous, ’ “ pious”, “ righteous ” etc. Is it proper to call such righteous elders “ greedy of pelf ” in the same stanza ?

Moreover, in the first hemistich, when it is said “ It is good if by forbearing to slay venerable elders I am forced to live upon begging ’—it is but natural to expect Arjuna saying “ I see no good in wealth obtained by slaying those venerable Gurus ” Such a natural and unstrained sense can be secured by adopting the old reading of our MS But the current reading leads to utter confusion It is no wonder that commentators, who had before them only the current reading, should anyhow try to make some sense out of it

Stanza 6 The current reading in the fourth पाद is स्ते अवस्थिता प्रमुखे धर्तराष्ट्र । अवस्थिता has the sense of “ अवस्थानं कृतवन्त स्थितिं वासं कुर्वन्त ” that is ‘ sitting ’ or ‘ dwelling ’ The second hemistich of this stanza would mean “ These very sons of Dhritarashtra, after killing whom we do not desire to live, are sitting before us (’)”—while according to the old reading the meaning would be as given in the translation Hence the old reading is preferable

Stanza 7 The old reading is पृच्छामि त्वा for the current one पृच्छामि त्वा There is no difference of meaning between the two But it appears better if we read त्वा in place of त्वा त्वा is also used in II 2 above

Stanza 8 The first hemistich according to the current reading is नहि प्रपश्यामि ममापनुद्याद्यन्त्रोषमुच्छ्रोषणमिन्द्रियाणाम् । The word यत् being pressed to yield the meaning of यत् यमे, the interpretation of the above according to the Sanskrit commentators and translators is ‘ I do not see any course of action that would dispel this my sorrow, withering my senses, even

though I should attain unrivalled and prosperous dominion over the earth, may, even the overlordship of the gods'

The old reading is न हि प्रपद्यामि मनापनुद्याद्य शोकमुच्छ्रोषणमिन्द्रियाणाम् ।

In the preceding (seventh) stanza Arjuna says to Shri Krishna ' I am your disciple, I have surrendered myself to you, instruct me the right course of action at this critical moment ' Immediately he speaks the present stanza. The pronoun च. of this stanza serves as a link with the preceding one. But the intrusion of यत् spoils the natural sense and breaks the contextual link. For the meaning of this stanza vide translation.

Stanza 10 The current reading is विपीदन्तमिदं वचः । The old one is सीदमानमिदं वचः । We have discussed this reading in our gloss on l. 27 above.

Stanza 11 (अ) This stanza is not found in the vulgate text of the Bhagavadgita. There soon after श्रीकृष्ण उवाच, the stanza beginning with अशोच्यानन्वशोचस्त्व occurs. No reason is assigned why Arjuna grieved for those who were not to be grieved for. Up till now we saw nothing inconsistent. But now, knowing as we do this important stanza that was missing in the context, we find the stanza अशोच्यानन्वशोचस्त्व abrupt. The whole stanza coming immediately after श्रीकृष्ण उवाच is

त्व मानुष्येणोपहतान्तरात्मा विपादमोहाऽभिभवाद्द्विसहः ।

कृपागृहीत समवेक्ष्य बन्धूनभिप्रपन्नान्मुखमन्तकस्य ॥

(Vide translation) The following stanza will now quite fit in the context. For these reasons the claims of the stanza to originality are unquestionable.

Stanza 11 (आ) The current reading of the second quarter of this stanza is प्रज्ञावादाश्च भाषसे. It means ' You give discourses on wisdom. This meaning, however would imply that he was dull headed or rather a wiseacre.

But the fact is that Arjuna has neither exhibited the alleged erudition, nor given discourses on wisdom in the first Chapter or within the first ten stanzas of this

He has, in fact, exhibited the same sentiments of revulsion, compassion etc which an average person would do, in the natural course of things, if he should face the contingency of slaying preceptors, venerable elders, kinsfolk etc Being completely bewildered at the prospect of such a slaughter, he approached Shri Krishna as a disciple and sought instruction Cf

कार्पण्यदोषोपहतस्वभावः

शशि मां त्वां प्रपन्नम् ॥ (II 7)

It is evident from this stanza, that instead of parading his erudition or wisdom, he approached Shri Krishna as an humble disciple, without any pretensions to wisdom or learning In the light of this fact how cruel it would be if Shri Krishna taunted him with his "wisdom" and "learning", in the words "प्रज्ञावादाश्च भापसे" ! But the fact is that Shri Krishna did not speak like that But when Arjuna, throwing aside his bow and arrow sat down in his chariot, with tears in his eyes, on account of supreme compassion—Shri Krishna said— "You are grieving for those who are not to be grieved for," and added प्रज्ञावान् नाऽभिभापसे, प्रज्ञावान् बुद्धिमान् सन् अपि मत्संमुखं न भापसे, न किमपि ब्रवीषि तत्र युक्तम् "Although you are wise, you are not talking with me This does not become you."

Soon after this, Shri Krishna ranks him with the wise and says "मतासृजमतासृश्च नानुशोचन्ति यण्डिता" ! "The wise do neither grieve for the dead nor for the living" It does not, therefore, become you to grieve for these people, wise as you are Thus, Krishna himself acknowledges that Arjuna is wise It is not probable, therefore, that Shri Krishna would taunt him on his alleged words of wisdom Krishna in fact, never levelled the taunt at him, for the reading प्रज्ञावादाश्च भापसे is, obviously, wrong, the correct one being प्रज्ञावान्नाऽभिभापसे.

As a matter of fact all the Pandavas were vastly learned. They had studied all the Vedas and the six Shastras (auxiliary sciences) intensively, as is well known.

तेऽधीत्य निखिलान्वेदान् शास्त्राणि विविधानि च ।
न्यवसन्पाण्डवास्तत्र पूजिता अकुतोभयाः ॥

(Adi Parva I. 24.)

"Having studied the four Vadas and all the auxiliary sciences, honoured of all, the Pandavas resided there, fearing none "

Thus Arjuna knew the four scriptures and several sciences and held high rank among the learned men of the time. Hence there would be nothing wrong if, as a learned man, he had raised such questions or 'learned debates' as we have read And Shri Krishna could not thereupon have retorted "You are pronouncing wise discourses!" Of course if the speaker were ignorant or illiterate, or if he were discoursing on the sciences although quite innocent of them, a learned men could have snubbed him thus: "Sit down. You are perfectly innocent of the Shastras and you are rattling off big words about them! You are proceeding to interpret the Shastras, indeed! What right have you to debate a subject of which you know nothing?"

But Arjuna was in no way behind Shri Krishna in the matter of scriptural and secular erudition, nor could Shri Krishna have discoursed anything to him if he had considered him ignorant. Really Shri Krishna had not rebuked him in that manner, but had on the contrary said प्रज्ञावादाभिभाषसे "Though learned and wise, you speak nothing, you remain dumb. This does not become you." Hence the reading प्रज्ञावादाश्च भाषसे is inaccurate and the ancient reading प्रज्ञावादाभिभाषसे is alone correct here.

Stanza 12 The correct reading is न त्वेवाहं न त्व नेमे

॥ वयमत परं ॥ The old one is न होवाहं न त्व नामो

वयमित परं ॥ The reading न हि एव अहं in lieu of न तु एव अहं is preferable तु means "but", while हि is a particle of

emphasis. इतः परं appears to be preferable to अतः परं in the sense "hereafter" (time).

Stanza 21. The current reading is कथं स पुरुषः पार्थ कं घातयति हन्ति कं । It is wrong. Both घातयति (3 s causal of root हन्) and हन्ति (3 s. present, rt हन्) refer to the same thing ("killing").

The use of two verbs is unnecessary to express the same sense. It is said in the preceding stanza that "The self is never born; never dies, it is unborn, eternal; perpetual, ancient, he is not slain when the body is slaughtered, know that the Self is imperishable, unborn and immutable." It would be quite inconsistent to say, soon after this, कं घातयति हन्ति कं. The better reading would be "हन्यते हन्ति वा कथम्" (how can that Self be slain by others or slay others?) Vide also the parallel reading in stanza 19 d, above.

Stanza 26. The current reading of the first half of this stanza is "अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम्"। The reading अथ च एनं is not appropriate, for, both अथ and च mean "and." The context does not require this meaning, it rather requires an expression like "अथ वा" which is furnished by our MS.

Shri Krishna had instructed Arjuna from one point of view in the preceding stanza. Now, he expounds the same proposition from another point of view. He asserts that Arjuna should not grieve (नानुशोचिनुमर्हसि) whether he accepts the self to be imperishable or perishable. For introducing an alternative the expression "अथवा" is perfectly suitable.

The second hemistich of the stanza according to the current reading is तथापि त्वं महाबाहो नैनं शोचिनुमर्हसि । The pronoun एनं is already used in the first hemistich (अथचैनं), hence it is needless to use the same pronoun again (नैनं). The old reading नैवं appears to be preferable, for Shri Krishna asserts "You should not grieve, for this reason that (एवं) Death is certain for the born and birth is certain for the dead; therefore, you should not grieve over the inevitable occurrence

of birth and death)." Thus एतं serves as a connecting link between stanzas 26 and 27. Hence the reading तथापि त्वं महा-चाहो नैवं शोचितु मर्हसि seems to be preferable

Stanza 27 The current reading is जातस्य हि ध्रुवो मृत्युः । Here ध्रुवः is the adjective qualifying मृत्युः. Our MS reads जातस्य हि ध्रुव मृत्यु ध्रुवं जन्म मृतस्य च. Instead of ध्रुव. an adjective, if we adopt the reading ध्रुवं, an adverb the sense will be much better ध्रुवं (adverb) emphasizes the fact of certainty

Stanza 30 The current reading in stanza 30d is न त्वं शोचितु मर्हसि (the self is indestructible, therefore it does not become you to grieve for every being)

This reading is not so suitable as the one in our MS which reads नात्र शोचितुमर्हसि. It yields better meaning, viz अत्र युद्धे आगत्य सर्वाणि भूतानि त्वं शोचितुं नार्हसि. "It does not behove you to grieve for each and every created being here on this battle-field—now at such a juncture " Hence नात्र is superior to न त्वं

Stanza 35. The current reading in 35c is येषां च त्वं चट्टमतो . । " You will be thought of lightly by those who thought highly of you " The reading in our MS. is एषां च त्वं etc. There is no need of the relative pronoun येषां, for the people who had a very high regard for Arjuna were standing in front of him. Hence, we should rather expect a demonstrative pronoun, such as एषां found in our MS. Shri Krishna is here alluding to those who were standing just in front of Arjuna. ' You are highly thought of by these (warriors), standing in front of you, if therefore, you turn your back on this war you will be spoken of lightly by them. एषां appears, here, more suitable

Stanza 40 The current reading of the first hemistich of this stanza is नेहाभिन्नमनाशोऽस्ति प्रत्ययायो न विद्यते । The accepted interpretation is: " In this path of liberation or Karma-Yoga, there is no annihilation of an action already commenced; there is neither transgression etc " The old MS reading is

“नेहाऽतिक्रमनाशोऽस्ति प्रत्यवायो न दृश्यते” । This appears to be correct. What a charming sense does it yield in this context !

Unlike the Yoga which consists in the suppression of the functions of the mind, there is, in this Karma-Yoga, no fear or ruin consequent upon transgression of rules, order etc. There is no sin in it. Even a little of this knowledge saves one from great danger. In this Karma-Yoga there is no possibility of negligence, mistake or an error of judgment.

The meaning of the word अभिक्रम is given in the Lexicons and Nighantus as follows —

अभिक्रम.—आरोहणं सम्मुख गमनं ascending, or going towards, while the meaning of अतिक्रमः is क्रमोद्ध्वननं, नियमोद्ध्वनन. The synonyms of अतिक्रमः are अतिपात, अपराध, प्रमाद, प्रज्ञापराधः (अतिक्रान्त-क्रमः नियमः इति अतिक्रम.). प्रत्यवाय. means पापं, दुर्भाग्यं. (प्रत्यवाय्यते इति प्रत्यवाय —derived from प्रति + rt अव in the sense of अपगति.) In the preceding stanza Shri Krishna promised to give instruction in Yoga (Vide translation) That instruction is contained in the present stanza.

The reading दृश्यते in lieu of the current one विद्यते in 40b is preferable as the meaning “is seen” is more forcible than “is Inoun”.

Stanza 41. The current reading is बुद्धिरेकेह (एका + इह) “the will is single-pointed here” while that of our MS. is एकैव (एका + एव). The latter is preferable inasmuch as it conveys emphasis “it is single-pointed only”

Stanza 42. The current reading in 42c is वेद्वाद्गता. (who delight in the Vedic texts of praise—अर्थवाद) while the reading of our MS. is वेद्वाद्परा. (who cling to the Vedic texts of praise which promise heaven etc) The latter interpretation appears preferable. This stanza is closely connected with the stanza following.

Stanza 43. कामात्मान. स्वर्गपरा जन्मकर्मफलप्रदां । द्विया-विशेषयद्गुलं भोगेश्वर्यगतिं प्रति ॥ Such is the current reading. The meaning

is: "The e to whom desires such as the attainment of heaven etc. are the highest goal, those who chiefly think of winning heaven only, declare various actions which give rebirth, for the attainment of pleasure and power resulting as the reward of those actions "

In this stanza, accusative singular is used throughout, therefore, the meaning has to be strained and twisted. We have to supply the predicat. (वाचं प्रवदन्ति) from the preceding stanza, to bring out the intended sense. As a matter of fact the current reading and its meaning have no connection in the context. The old and correct reading is

कामात्मान. स्वर्गपरा जन्मकर्मफलेप्सव ।
क्रियाविशेषबहुला भोगैश्वर्यगती. प्रति ॥

For the meaning of this stanza vide translation. See how closely stanzas 42 and 43 are connected logically. The confusion caused by the current reading is removed by adopting the old one. The two stanzas constitute one single thought.

Stanza 47. The current reading in 47a is कर्मण्येवाधिकारस्ते. This does not appear to be a sound reading. It means "Your duty lies in action only." Here we have to supply the verb अस्ति. The old reading is कर्मण्यस्त्वधिकारस्ते. Knowing the thoughts of Arjuna, Shri Krishna says "You have to discharge your duties without expectation of reward. You must act and act. You need not think of its fruit. What right have you to think of its fruit? None at all." Such a sense is brought out by अस्तु. Hence it is superior.

Stanza 48 (अ). This stanza is not found in the vulgate text of the Bhagavadgita. It is found only in the recension represented by our MS. Looking to the context, we can ill afford to lose such a valuable stanza. In stanza 47th Shri Krishna says "Let your duty be with the action, never with its reward.. do not be attached to inaction also. You must discharge your duty, unattached to reward, thinking success or

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तानि सर्वाणि संयम्य युक्त आसीत् मत्परः ।
यस्य हि गन्धर्वेन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥

The first hemistich means: "The Yogi must concentrate his mind in me, by restraining all the senses." The *means* of restraining the senses is not specified here. The word इन्द्रियाणि सर्वाणि. It is superfluous. The old reading appears to be superior. तानि संयम्य मनसा युक्त आसीत् मत्परः. "The Yogi must concentrate his mind in me, by restraining all the senses with the mind." Here the word मनसा tells us the *means* by which the senses are to be checked. The old reading स्थिरप्रज्ञः स उच्यते is manifestly better than the current one तस्य प्रज्ञा प्रतिष्ठिता ।

Stanza 64. The reading of the vulgate is :

रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥

The meaning is : The self-controlled person who pursues the sense-objects with the senses which are freed from like and dislike, and which (senses) are under his control, attains peace.

It is wrong to say that the senses are free from desire and aversion (रागद्वेषौ). The senses are not endowed with a mind and an intellect. Desire and aversion are but the function of the mind. The adjective रागद्वेषविमुक्तैः, therefore, as qualifying इन्द्रियैः, is not suitable at all. Hence the reading of our MS. रागद्वेषविमुक्तस्तु विषयानिन्द्रियैश्चरन् is far superior to the current one. For its meaning vide translation.

In short, the adjective रागद्वेषविमुक्त should qualify the *व्यय* and not the *senses*.

Stanza 68. The current reading is तस्य प्रज्ञा प्रतिष्ठिता. The reading of our MS. is स्थिरप्रज्ञा च सा स्मृता. For the propriety of the latter reading vide notes on stanza 58 above.

Stanza 69. The current reading in 69d is मा निशा पश्यतो बुधेः. Our MS. reads सा रात्रिः पश्यतो मुनेः ॥ निशा and रात्रि both

mean "night". The word रात्रि, however, is preferable. For रात्रि means राति ददाति कर्मभ्यः अवसरं निद्रादिसुखं वा इति रात्रिः । It gives delight on account of sleep and rest from work." निशा means निवरां श्यति तनूकरोति व्यापारादीन् इति निशा । "It completely diminishes the activities carried on during the day-time."

Thus ends the Second Chapter entitled "Description of Samkhya and Yoga" in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad--Gita by Rajavaidya Jivarama Kalidasa Shastri.



Shri Bhagavad-Gita

Rendering of the Gloss "Siddhidatri"

CHAPTER III

Stanza 2 The current reading is व्यामिश्रेणैव वाक्येन It means supporting, as if, both the sides " इव thus expresses a doubt There is no need for the doubt, for Shri Krishna, and speak words supporting both sides of the problem On one hand Shri Krishna says " वैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन " and thus depreciates the importance of the Veda, that is Karma-marga On the other hand he says " निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् " which teaches the Nivritti-marga On the other hand, he says ' धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते, " which prompts him to engage in battle, and inculcates Pravritti-marga.

Thus Shri Krishna did speak words apparently lending their weight to contrary doctrines So Arjuna could emphatically say व्यामिश्रेणैव वाक्येन (you do speak व्यामिश्र words) instead of saying " you speak as if, व्यामिश्र-words "

Hence the old reading व्यामिश्रेणैव वाक्येन is superior to the current one.

Stanza 12 The current reading is इष्टान्भोगान् हि वो देवा । The old reading is इष्टान्कामान् हि वो देवा । " The gods, pleased with the sacrifice, will give you the desired enjoyments " But does every one desire भोग when performing the sacrifice? Men of different temperaments desire different rewards Some may desire money, wife son kingdom etc while others may desire attainment of Brahman, or Yoga Hence the reading इष्टान्कामान् is better than इष्टान्भोगान्.

Stanza 23 The current reading is मम चत्माऽनुवर्तन्ते. ' They follow my path " But, the subordinate clause represented by the first hemistich has the optative from वर्तेषु, hence it is quite proper to expect an optative from अनुवर्तेरन् in the principal

clause. "If I do not become engaged in action, mankind would follow my example, and there would be chaos in the world." The old reading of the MS, is, therefore, preferable to the current one.

Stanza 27. The second पाद, according to the vulgate text is गुणैः कर्माणि सर्वश while our MS reads गुणैः कर्माणि भागशः. The actions of a man are determined by the predominance of qualities. If a person is possessed of the quality of goodness, in greater proportion his actions will bear the stamp of that quality. The actions are performed by particular sense-organs whose function it is to perform them. So each sense-organ performs functions which it is its lot (भागशः) to do. The MS. reading thus appears to convey a better meaning.

Stanza 28 The third पाद, according to the vulgate text reads गुणा गुणेषु वर्तन्ते. While the MS. reading is गुणा गुणार्थे वर्तन्ते. It means 'The sense-organs, connected with the qualities of goodness, passion and darkness, are pursuing their objects.' The commentators find great difficulty in interpreting this stanza. They force their reading to yield the above meaning.

Stanza 31 The first hemistich, according to the current text, reads ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः । "Those who always follow this my teaching." अनुवर्तन्ति is more suitable than अनुतिष्ठन्ति. अनु + वृत् brings out the sense better than अनु + स्था. The fourth पाद of the current text reads मुच्यन्ते तेऽपि कर्मभिः. This reading is out of place. The teaching imparted by Shri Krishna is said to release its follower from sin. There is no question of freedom from action or passivity. Shri Krishna tries to inculcate action, to be performed, of course, without attachment. It is, therefore, out of place to talk of release from action. It would be better to say मुच्यन्ते सर्वं मलिनैः as read by our MS.

Stanza 32 The current reading of the second पाद is नानुतिष्ठन्ति मे मतम् । Our MS reads नानुवर्तन्ति मे मतम्. Our renders

for the preference of the MS. reading are given in our notes on stanza 31 above

The fourth पाद according to the current text reads विद्धि नष्टानचेतसः "Know them to be devoid of discrimination and doomed, that is, fallen from heaven and liberation." The old reading is विनष्टान् विद्धयचेतसः "know them to be absolutely ruined, that is, doomed." The उपसर्ग "वि", coming before नष्टान् heightens the sense (विशेषेण नष्टान्) and makes the expression forcible. Hence the old reading appears preferable.

Stanza 35. The fourth पाद, according to the current text reads: परधर्मो भयावहः. Here Shri Krishna is alluding to the duties of the castes and stages of life. A Brahmana, a Kshatriya, a Vaishya and a Shudra should each follow the respective duties of his caste. He should observe the duties and perform the actions enjoined by the scriptures for his particular caste. Even though one's own calling appear low and degraded one must fulfil those duties, for that alone is beneficial to him. It is beneficial to face even death in the discharge of one's duties. A man might gain prosperity in this world by violating this rule but surely he does not attain bliss in the next world. O Arjuna, you are a Kshatriya, your duty, at this time of war, is to slay the enemies in the fight or be slain by them.

By resorting to the duties of a Brahman, you may, perhaps, earn the reputation of being humane; you may achieve a name for having refrained from the slaughter of kinsmen; but thereby you will not achieve the highest well-being, in the next world. This is the gist of Shri Krishna's teaching here. In accordance with the general drift of the meaning, the reading परधर्मोदयादपि appears preferable to परधर्मो भयावहः.

Even if we take the word धर्म, in the present popular sense of one's own religion or communal form of worship, the reading परधर्मोदयादपि appears more suitable. For, if we follow the reading परधर्मो भयावहः, the religion of others is singled out

as dangerous, or dreadful. To a savage, his own particular religious worship may be beneficial. It would be sinful to civilize him and instruct him in higher religion, for स्वधर्मो निघ्नं श्रेयः परधर्मो भयावहः. Such an interpretation, however, is not feasible. Hence the reading परधर्मोदयादपि should be preferred.

Stanza 36. The second hemistich, according to the vulgate text, reads : अनिच्छन्नपि चाणैय वलादिव नियोजितः ।

It means अनिच्छन् अपि वलात् नियोजितः इव (through unwilling, by whom is man impelled to commit sin ?) The old reading is " अनिच्छमानोऽपि वलादाक्रम्येव नियोजितः " (vide translation). The old reading of our MS. appears superior, as it is forcible in sense.

In the current text of the Bhagavadgita, there is only one stanza comprising the question of Arjuna. Then occurs the prose formula श्री भगवानुवाच. In the vulgate recension of the Bhagavadgita, this formula is followed by the stanza काम एव क्रोध एव etc. Till now, we never felt the impropriety and abruptness of the above stanza ; but now that the missing stanzas are secured, we realize what a big lacuna existed. (Vide translation 35 [2-3-4-5-6]) The old MS. fills up such a big lacuna

Stanza 38. The current reading of the fourth पाद is तथा तेनेदमावृतम् " so is *this world* enveloped by desire. " All the commentators interpret as above. Their meaning is correct so far as their reading is concerned. But when we get the reading of our MS. we cannot help feeling that the current reading was inaccurate. The expression तेनायमावृतः refers to the Atman ; and as the stanzas 36 (1) to 36 (6) refer mainly to अहङ्कार (egotism) which envelops the self, we can safely assert that Shri Krishna is referring to Atman, which is enveloped by अहङ्कार (तथा तेनायमावृतः, तथा तेन उपर्युक्तलक्षणेन अहंकारेण अहंकाररूपिणा कामेन क्रोधेन वा अयं आत्मा आवृतः) " In the same way, the Atman is enveloped by egotism, in the form of desire or wrath ' This is the

meaning we get if we adopt the reading of our MS Moreover to illustrate how egotism envelops the Self, the author has given three illustrations ' Even as fire (वह्नि) is enveloped by smoke, the looking glass (आदर्श) by dust and the embryo (गर्भ) by amnion etc " Here all the three subjects of comparison are in the masculine, and in the singular, so it is but natural to expect a masculine and a singular pronoun for the fourth subject (तथा तेनायमावृत) The above discussion demonstrates the superiority of the MS reading

Stanza 39 The current reading of the fourth पाद of this stanza is दुष्पूरेणानलेन च, while the reading of our MS is दुष्पूरणानलेन च.

It means दुष्पूरणश्चासौ अनलश्च तेन दुष्पूरणेन अनलेन इत्यर्थः । The MS reading is more suited to the sense than पूर. Just as the blaze gains in intensity as we add fuel, so desire increases when fulfilled This is the tone of the stanza, and the old reading fits in better in point of meaning and force.

Stanza 41 The current reading of the third पाद is पाप्मानं प्रजहि ह्येन । The MS reads पाप्मानं प्रजही ह्येन There is, however, little difference in the two variants

Thus ends the Third Chapter entitled " Yoga of Action " in the English Rendering of the Glos ' Siddhātī ' on Shri Bhagavad-Gītā by
Rajav idya J ar ma Kalidas S 1951

Shri Bhagavad-Gita

Rendering of the Gloss "Siddhidatri"

CHAPTER IV

Stanza 1. The current reading of the first पाद is इमं विवस्वते योगं. The MS. reading is पदं विवस्वते योगं पदं means "as declared in the preceding chapter. ' इम simply means "this". The MS reading is, therefore, clearer and more accurate

The current reading of the third पाद is ण्यं परपराप्राप्तं "obtained by the son from sire or by the disciple from the preceptor, in succession." The past participle प्राप्त is a more general term. It includes "something received" both by word of mouth or by hand. But the word आप्राप्त restricts the meaning quite appropriately and means "handed down by word of mouth". We come across such expressions as प्रोक्तवान्, प्राह, अब्रवीत् etc. The MS reading is quite in conformity with them. आख्यातं is more precise, and consequently it is better to follow the same reading

Stanza 10. The current reading of the second पाद is मन्मया मामुपाश्रिता and the MS reading is मन्मया मद्व्यपाश्रया. Its meaning is (मत्-मम, वि-विशेषण, अपगत आश्रय. आधार. येषां ते मद्व्यपाश्रया.) "those who do not require any shelter from me" मन्मया. means "who have become one with me". Those who have become one with me, no longer need any shelter from me. When once a man merges into the Supreme Brahman, he no longer needs support or shelter. Hence after the expression मन्मया there is no need of मामुपाश्रिता, but the expression मद्व्यपाश्रया. is quite appropriate.

Stanza 13. The second पाद of the current text reads गुणकर्मविभागश्च । The MS reading is गुणकर्मविभागतः । The meaning is "I have created the four castes, having severally distributed the qualities and functions of each caste". This sense is better expressed by the MS reading

Stanza 14 The current reading of the second पाद is न मे कर्मफले स्पृहा, while the MS. reading is . न मे कामः फलेष्वपि If actions do not affect Shri Krishna or any other soul who has attained union with Brahman, it is simply superfluous to say that such a soul has no desire for the reward of actions. When actions do not affect a soul, it is pointless to assert that there is no desire for the reward of actions. A Yogi is not moved at the sight of a charming damel. When his heart is not moved at her sight, there is no point in declaring that he has no desire for union with her. Similarly, when it is asserted that the Supreme Self is not affected by actions, the want of desire on His part, for the reward of actions is implied in that assertion.

Moreover कर्माणि is in the plural. Actions are many, therefore the rewards also must be many. We therefore expect फलेषु rather than फले. Even if Sri Krishna were made to speak of rewards of actions the expression ought to contain the plural फलेषु because the preceding पाद contains the plural word कर्माणि. Even if we admit such a meaning, we shall have to accept the MS. reading, which contains the requisite plural expression. Our opinion is that, in the expression न मे काम फलेष्वपि Shri Krishna declares "I have no desire for reward of any kind," that is "I am not affected by actions. I never look forward to any kind of gain. Those who know me to be such are not bound by actions." The stanza can be translated in two ways. Vide translation.

Stanza 17 कर्मणो ह्यपि बोद्धव्यं is the current reading. The MS. reading is कर्मणोऽपि हि बोद्धव्यं. There is no difference in meaning in the two readings. The MS. reading, however, is comparatively easier to pronounce.

Stanza 18 The current reading of the whole stanza is -

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥

The current reading has पश्येत् *he who may see* etc. The sense conveyed by this potential form is that there were no such seers in the past and that in the future if persons who see inaction in action and action in inaction arise they might well be called बुद्धिमान्. The old reading, preserved by the MS is पश्यति (*he who sees* etc.). The sense conveyed by this present-tense form is that many such seers existed in the past, but that they can be recognized only by the above criterion and characteristics.

The last quarter of this stanza has been interpreted by the Sanskrit commentators to mean "That Yogin is the performer of all actions" (स युक्तं कृत्स्नकर्मकृत्).

They have interpreted युक्त as "Yogin" But this word does not fit well into the context for the present discourse is not a discussion about the definition of a Yogin but it is an elucidation of the problem as to who is बुद्धिमान् and कृत्स्नकर्मकृत्. Hence the reading स चोक्त is more accurate than स युक्त.

Moreover, in the current reading, there is no conjunction joining the two words बुद्धिमान् and कृत्स्नकर्मकृत्. We expect a conjunction such as च.

Moreover, if we adopt the current reading, we shall have to supply a verb like 'is called,' to make the sense complete. But if we follow the MS reading, the whole stanza reads smoothly and yields a good meaning.

Stanza 23 The third quarter of this stanza according to the current text, reads यज्ञायचरत कर्म (of the person who engages in action for the sacrifice) We prefer the MS reading which reads यज्ञायारभत कर्म (of the person who commences actions for the sacrifice) It is declared further यस्य सर्वे समारम्भानिराशीर्वन्धनास्त्विह "whose all actions are devoid of bondage and expectation of reward" The same topic is discussed here. Hence on the analogy of that expression, we give preference to the MS reading आरभत ।

Stanza 25 The current reading of the third पाद is : योगिन पर्युपासते. The root-meaning of पर्युपासते is परि—परितः उपासते—अर्चयन्ति “worship on all sides” The MS reading is योगिन समुपासते. The root meaning of समुपासते is सम्यक् प्रकारेण उपासते “worship in the proper way”. It will be seen that the meaning “they worship on all sides,” is quite unsuitable, while the old reading yields clear sense

Stanza 35 The current reading of the third पाद is येन भूतान्यशेषेण. It means येन अशेषेण भूतानि आत्मनि अथ उ मयि द्रक्ष्यन्ति, “By attaining which (knowledge) you will see the beings *completely* in your self and in mine own” The corresponding MS reading is येन भूतान्यशेषाणि. It means “by attaining which (knowledge) you will see all the beings in your self and in mine own.” It is better to adopt the MS reading and construe अशेषाणि as the adjective of भूतानि rather than accept अशेषेण in the adverbial sense of “*completely*”

Stanza 36. The current reading of the first पाद is अपि चेदसि पापेभ्य “Even if you should perhaps, feel that you are the most sinful of all sinners” पापिभ्य means पापकृद्भ्य Both readings yield the same meaning

Stanza 42 The current reading of the third पाद is छित्त्वेन संशय-पत्र संशयं छित्त्वा “cutting off this one doubt.” *This one* means a particular doubt but as a matter of fact Arjuna had not one particular doubt but many. So it is not proper to say “*this one doubt*” Moreover it is not specified as to how the doubt is to be removed But if we adopt the reading of our MS the method of removing the doubt is specified छित्त्वेन संशयं—छित्त्वा एव पूर्वोक्तप्रकारेण पूर्वोक्तज्ञानेन पूर्वोक्तमूलोपदेशेन ॥ एवं means as declared above that is by means of the knowledge taught above Vide translation.

Thus ends the Fourth Chapter entitled “Wisdom, Renunciation of Action, and Various Sacrifices” in the English Rendering of the Gloss ‘Siddhidatri’ on Shri Bhagavad-Gita by Rajavadya Jivarama Kalidasa Shastri

Shri Bhagavad=Gita

Rendering of the Gloss "Siddhidatṛi"

CHAPTER V

Stanza 1 The current reading of the fourth पाद 'is: तन्मे ब्रूहि सुनिश्चितम् while the old reading preserved by our MS. is तन्मे ब्रूहि विनिश्चितम्. The purport of the stanza is "O Krishna, on one hand you eulogize renunciation, and again, on the other, you eulogize the Yoga of action Teach me whatever of the two is beneficial and perfectly certain." This sense is not well brought out by सुनिश्चितं. It means "सुष्टु निश्चितं" *well ascertained* विनिश्चितं means विशेषेण निश्चित "what is definitely ascertained and perfectly certain"

Moreover, सुनिश्चितं suggests the sense of what "you yourself believe to be certain" while the suggestive sense conveyed by विनिश्चितं is "what you yourself believe to be certain and what has been so accepted by Yogins, like you, of olden times."

For these reasons, the old reading of our MS appears to be superior to the current one.

Stanza 3 The current reading of the fourth पाद is सुखं बन्धात्प्रमुच्यते. प्रमुच्यते means प्ररुर्षेण मुच्यते 'is freed after a great deal of effort"

The old reading is सुखं बन्धाद् विमुच्यते विमुच्यते means विशेषेण संपूर्णतया मुच्यते "is completely freed." Vide translation The MS reading is apparently superior.

Stanza 5 The current reading of the second पाद is तद्योगेरपि गम्यते "The place which is obtained by the Samkhyas is reached by the Yogas also" The word अपि implies that the Samkhyas and the Yogas are different. Moreover the current reading is not able to convey which of the two precedes in order. Again, it is declared in the second hemistich that the Samkhya and the Yoga must be understood as one and the same. For these reasons, the MS. reading तद्योगैरनुगम्यते is more

suitable than the current one. अनु means "after" The perfection of Yoga is attained only *after* the attainment of Samkhya-knowledge. Moreover Samkhya and Yoga are one in point of underlying doctrine The suggestive meaning is present in the old reading Hence we prefer अनुगम्यते to अपि गम्यते

Stanza 9 The current reading of the first पाद is प्रलपन् विलपन् गृहणन् while the MS reading is प्रलपन् विसृजन् गृहणन्-विसृजन् means "giving up, abandoning" विलपन् means "bemoaning, lamenting"

Stanza 11 The current reading of the fourth foot is संगं त्यक्त्वात्मशुद्धये. "abandoning attachment, for the purification of their self" This sense does not fit well into the context A person becomes a Yogin only when his self, his mind, is purified It is not possible to become a Yogin without self-purification. It is declared in the seventh stanza of this Chapter that "He who is joined to Yoga whose self is pure, who has restrained the mind, and who has controlled his senses, and to whom every being is identical with his own self or body, is not bound by actions though performing them"

On becoming a Yogin, one is not in need of self-purification, it is a condition precedent to the state of Yoga.

The old reading now comes to our help It reads संगं त्यक्त्वात्मसिद्धये "abandoning attachment for the realization of Brahman" We read in Chapter XX "ब्रह्मविद् ब्रह्मणि स्थित" and in XXI "ब्रह्मयोगयुक्तात्मा"—which shows that the Yogins, abandoning attachment, strive for the realization of Brahman, for union with Brahman etc" Hence the MS reading stands justified

Stanza 17 (1) The current reading of the fourth पाद is ज्ञाननिर्धूतकल्मषा । (धूत means कम्पित. भर्त्सित त्यक्त तर्कित. । धू ज कम्पे, धू न ज नि कम्पे, धू शि क कम्पे ।). The Yogins are described as "who have washed off, that is cleaned their sins by means of knowledge" निर्धूत does not mean "who have washed

off." निर्धृत is generally used in the sense of "violently shaking" धृत is the past passive participle of root धृ to shake, agitate, cause to tremble etc. Kalidasa in his मेघदूत uses the word धृत, describing how the breezes set the garden trembling

“धृतोद्यानं कुवलयरजोगंधिभिर्गन्धदल्या-
स्तोयक्रीडाविरतयुवतिस्नानतिन्तैर्भस्मिः ॥

(धृतं means मोजितं शोधितं क्षालितं मृष्ट निर्णिक्तं । धृतं, त्रि, धाव्यते स्म धाव कर्मणि क्तः ।)

Here the sense required is "washed off". Hence निर्धृत suits the context better. निर्धृत means "completely washed off, or cleaned" In order to get the sense of "who have washed off, that is, cleaned their sins by knowledge," it is better to adopt the MS. reading ज्ञाननिर्धृतकल्मषा in preference to the variant of the vulgate text.

Stanza 17 (11). This is an additional stanza found in our MS. For its meaning, vide translation.

Stanza 19. The current reading of the first पाद is इहैव तैर्जितं स्वर्गो. स्वर्ग means "creation", "the world." The meaning is: "They have, in this very life, conquered the world" This is nonsense. If we strain the words and interpret "They have removed the fear of the cycle of birth and death", the expression इहैव is left out uninterpreted. But if we adopt the MS. reading इहैव तैर्जितं स्वर्गो, the sense is perfectly natural and fits well into the context. The meaning, then, would be "Those whose mind rests in equability, have won heaven in the present embodiment, that is, they can reach heaven, with their present physical bodies" To us, such an interpretation appears to be the correct one.

Stanza 21. The correct reading of the second पाद is विन्दत्यात्मनि यत्सुखम् । The meaning is: One whose self is not attached to external objects, obtains happiness that is in one's self. A person who, though engaged in external objects, is not attached to them, obtains happiness that is not transient

and diminishing Youthful pleasures, obtained by a person in his youth, diminish as youth ripens into age, and eventually sink into nothing. These pleasures are transient and diminishing. A person devoid of attachment attains the bliss of the Self. Such a person, who has joined his intellect to Yoga, that is who has merged his self into Brahman attains imperishable and everlasting bliss, which never diminishes or sinks into nothing.

The above meaning is brought into prominence by the variant च सुखं much better than by च सुखं. Hence we prefer the MS reading.

The current reading of the fourth पाद is सुखमक्षयमश्नुते । The corresponding MS reading is सुखमव्ययमश्नुते । Apparently, there is no difference in meaning between the two variants. But अव्ययं means "perfect" and अक्षय "imperishable". Here the suitable word would be अव्ययं meaning "(bliss that is) everlasting and constant."

Stanza 22 The current reading of the first पाद is "ये हि संस्पर्शजा भोगा ।" The MS reading is 'ये हि संस्पर्शजा भोगा ।' Enjoyments are not produced by touch (संस्पर्श) alone but by contact (संसर्ग) between senses and their objects. Such enjoyments alone are sources of misery, they have a beginning as well as an end. Hence the MS reading is more accurate and appropriate than the current one.

Stanza 27. The current reading of the fourth पाद is 'स युक्तः स सुखी नरः ।' The old reading preserved by the MS is "स योगी स सुखी मतः ।" We have to interpret युक्तः as योगी and supply a verb like "is" or "is called", "is believed", if we adhere to the current reading. But if we adopt the MS reading, we have the direct word "योगी" as well as the verb expressed by the past passive participle "मतः". There was no need to use the word नरः, when the word युक्तः meaning 'Yogi' was employed already. For these reasons, the MS.

reading appears more suitable than the current one.

Stanza 24. According to the current text, the first पाद begins as योऽन्नसुखो . . while the MS has अन्तसुखो. The first य of the current reading is redundant inasmuch as it is repeated again at the end of the second पाद. The MS reading is, therefore, superior to the current one

The current reading of the third पाद is स योगी ब्रह्मनिर्वाण whereas the corresponding old reading preserved by our MS is स पार्थ परं योगी । The characteristics of a supreme Yogin (परम योगी) are अन्नसुख अन्तराराम and अन्तर्ज्योति In the preceding stanza, the characteristics of a Yogin are described ("He who is able to bear the agitations produced from desire and anger, is considered a Yogin ") The present stanza describes a *higher or second stage of Yoga*, viz. परमं योगं. When a Yogin described in stanza 23, becomes अन्त.सुख etc, he attains the status of a परमयोगिन्. After reaching this state, he attains ब्रह्मनिर्वाण (the bliss of union with Brahman), described in stanzas 25-26.

From the above discussion, it follows that the reading स योगी ब्रह्मनिर्वाण ब्रह्मभूतोऽधिगच्छति (That Yogin, becoming one with Brahman, obtains the bliss of Brahman), is not appropriate here. The reason is that he becomes one with Brahman when he is अन्तसुख, अन्तराराम and अन्तर्ज्योति That is the initial stage of experiencing the bliss of Brahman He is not still fit for actually enjoying the bliss of Brahman That fitness he acquires when he reaches the *third stage* of Yoga, described in stanzas 25-26 The current reading स योगी ब्रह्मनिर्वाण therefore does not harmonize with the context so well as the old reading found in our MS—स पार्थ परमं योगं—admirably does.

Stanza 26 The current reading of the first पाद is काम-क्रोधवियुक्तानां । वियुक्त means separated or freed after great hardships वियोग means involuntary separation. If we adopt the

reading वियुक्त, the meaning would be "who have reluctantly given up desire and anger."

वियुस्त वियोगविशिष्ट । विपूर्वेयुजधातोर्जात । वियुक्त is employed in the sense of वियोग in many places. Cf देवी भागवत II 9. 13.

किं करोमि क्व गच्छामि मृता मे प्राणवह्नुभा ।

न धै जीवितुमिच्छामि वियुक्तः प्रिययाऽनया ॥

The MS reading is 'कामक्रोधविमुक्तानां. It means "completely (विशेषेण) freed (मुक्तानां) from desire and anger." The meaning given by the MS reading is direct and natural.

Stanza 28 The current reading of the third पाद is: विगतेच्छाभयक्रोध । It is not appropriate here, for the third stage of Yoga, wherein the abandonment of desire and anger are essential, is already described in stanza 26. In the third stage, abandonment of desire and anger is accomplished, the mind is controlled, and therefore, the bliss of Brahman (ब्रह्मनिर्वाण) is hovering about him. He is qualified to attain ब्रह्मनिर्वाण ere long. In the fourth or highest stage, though engaged in external objects, he concentrates his visual power within. He makes the up-ward and down-ward life-breaths even and confines their movements within the nose. A Yogin possessing such characteristics is not subject to anger. He is liberated though in embodiment. He is one with Brahman. This is the fourth or highest stage of Yoga. The characteristics of such a Yogin are described here. It is out of place to say that such a person is freed from desire, fear and anger.

The MS reading is: विगतेच्छाभयद्वेषो. It appears quite suitable here. A person who has attained ब्रह्मनिर्वाण (the bliss of Brahman), who is intent on liberation, is not subject to desire. In that liberated condition, he is free from such desires as for eating delicious dishes or fruits, wearing fine garments, reclining in comfortable seats etc. He is not affrighted. He is not alarmed when faced with a lion, a tiger, an elephant, a bull, a carriage, a horse, a man or any other object. He is

free from aversion. He has no aversion for objects popularly considered to be wretched, he has no liking for the good things of life, nor aversion for distasteful ones. Such a man is जीन्मुक्त "emancipated though living."

Liking and aversion constitute a pair of opposites. They always come together. Desire and anger, joy and sorrow, happiness and grief are other pairs of opposites. So, where there is liking, only aversion is close at hand and not anger. In the third stanza of this Chapter, the characteristics of a नित्यसंन्यासिन् are described. Vide translation of that stanza. Thus "liking" and "aversion" are described as a pair of opposites, there as well as in many other places. Hence, it is better to follow the MS reading विगतेच्छाभयद्वेषो, in preference to the current reading विगतेच्छाभयक्रोधो ।

Thus ends the Fifth Chapter entitled 'The Yoga of Renunciation' in the English Rendering of the Gloss 'Siddhidatṛi' on Shri Bhagavad-Gita
by Rājāvidyā Jivarama Kalidas Shastri



Shri Bhagavad-Gita

Rendering of the Gloss "Siddhidatri"

CHAPTER VI

Stanza 7. The current reading is:

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥

According to शंकराचार्य, the meaning is ' परमात्मा समाहितः साक्षाद्भावेन वर्तते किं च शीतोष्णादियु समः स्यात् इत्यध्याहारः । " Him, who has conquered the self, that is, the mind; and who is tranquil, the Supreme Self regards as His very self. To him cold and heat, happiness and misery, honour and dishonour are alike (समः) "'

According to श्रीधरस्वामिन्, the meaning is: " He who has conquered the self and who is tranquil in desire and aversion—the self (आत्मा) of such a person alone (परं = केवलं) becomes concentrated in itself (समाहित आत्मनिष्ठः भवति). " Or the meaning is " The Supreme Self (परमात्मा) abides (समाहितः = स्थितः भवति) in his heart (तस्य हृदि—इत्यध्याहारः) "'

According to आनन्दगिरि, the meaning is ' Him who has conquered the self, and who is tranquil, the Supreme Self considers as his very self. Besides this, to such a person heat and cold, happiness and misery, honour and dishonour are alike (समः अध्याहारः). "'

According to नीलकण्ठ's scholium, the meaning would be: शीतोष्णादियु प्राप्तेषु जितात्मनः निर्विकारचित्तस्य आत्मा—चित्तं परं उत्कर्षेण समाहितः समधि प्राप्तः भवति अतः समाधिसिद्धयर्थं मनो जेतव्यमित्यर्थः ॥ " The self or the mind of a person who is unaffected by mental agitations produced by cold and heat, happiness and misery, honour and dishonour—becomes thoroughly concentrated. To achieve, therefore, such a concentration, one should conquer the mind. "'

Thus the several commentators of the Gita, by adopting the reading of the vulgate text—परमात्मा समाहितः—as the correct one, had to give far-fetched and strained interpretations of the stanza. They have given divergent explanations, according as they understood the text of the stanza. When we find the original reading preserved by our MS, we are not a little astonished at the amount of exegetical ingenuity spent to arrive at strained explanations, which, however, do not harmonize with the context. The original reading, however, admirably fits into the context. It reads:

जितात्मन प्रशान्तस्य पराऽऽत्मसु समा मति ।
शीतोष्णसुखदुःखेषु तथा मानाऽवमानयोः ॥

The चन्द्रघण्टा gloss, composed by us in Sanskrit, interprets the above stanza as follows

“जितात्मन, जित- पूर्वोन्तप्रकारेण येन आत्मा जित, वशीकृत आत्मा येन तस्य । अत एव प्रशान्तस्य पूर्णतया शान्तस्य निरहंकारस्य सर्वविकाररहित चित्तस्य निर्दोषस्वभावस्य निवृत्तसंकल्पविकल्पतृष्णस्य पुरुषस्य “पराऽऽत्मसु” परेषां अन्येषां सर्वप्राणिनां आत्मसु जीवेषु सर्वदेहेषु, मति समा भेदरहिता भवति । तथा शीतोष्णयोः सुखदुःखयोः मानावमानयोश्च मति समा भेदरहिता भवति ॥”

“One who has conquered or subdued the self, according to the method taught above, and who is for that very reason, perfectly quiescent, devoid of egotism whose mind is unaffected by any agitations of the mind, whose nature is free from all blemishes whose thoughts, fancies and desires are at rest—the mind of such a person sees no distinction between his self and the selves of other embodied beings. Besides this, his mind sees no difference between cold and heat, happiness and misery, honour and dishonour” (Chandra-ghanta Gloss)

Now, in the VI Chapter, Shri Krishna teaches the means of initiation into Yoga or spiritual concentration. He enumerates the means of accomplishing Yoga, one by one. From the very commencement of the Chapter, the Lord asserts that “A

person who performs actions without expectation of reward, can become a Yogin. He must give up thoughts and fancies tinged with the desire of obtaining reward. He must be self-controlled, he should never be affected by the workings or activities of the senses. Then, he becomes *established in Yoga* (योगारूढ). Stanza 6 describes the characteristics of a जित्तात्मा. Stanzas 7 to 9 describe the characteristics of a person who becomes a Yogin by subsequently rising above the surge of a जित्तात्मा. Here the Lord teaches that the self, the intellect and the mind should be kept aloof from worldly affairs. The subsequent stanzas teach that 'He is a Yogin who has conquered his self who is quiescent, to whom all beings are equal, to whom heat and cold, happiness and misery, honour and dishonour are alike, to whom stone and gold are equal, who is impartial towards friends and foes alike and to whom a sinner and a saint are equal.' Stanzas 10 to 15 describe the way of attaining union with the Supreme Self. When perfection is achieved by all those means it is declared "निर्वाणपरमा मत्संस्था शान्तिमधिगच्छति ।" They attain peace which I experience and which is called liberation.

It is clear therefore from the above exposition that here the topic under discussion describes the means of becoming a Yogin and that the characteristic marks of the several stages are indicated. Herein the abrupt insertion of the expression परमात्मा समाहित. The Supreme Self abides —appears rather out of place if not ridiculous when we are in possession of the original and correct reading—"पराऽऽत्मसु समा मति ॥"

The current reading of the fourth पाद of this stanza is तथा मानापमानयो ॥ The MS reading is तथा मानदमानयो ॥ In Sanskrit to express insult from others, the word अवमान is more frequently used than अपमान. Hence the MS. reading is superior to the current one.

Stanza 13 The current text of the stanza is

सम कायशिरोग्रीवं धारयन्नचल स्थिर ।-

संप्रेक्ष्य नासिनाग्रं स्र दिशश्चानलोक्यन् ॥

The commentators agree in giving the following meaning - "Holding the middle part of the body the head and the neck even, that is holding them even unmoved (अचल) and motionless and remaining steady, a man should sit gazing at the tip of the nose, without looking about in the directions" .

Here सम is taken as an adjective qualifying ग्रीवं. The question arises as to what is to be held erect? Is it the body or the head or the neck that is to be held erect? It is not clear what is to be held erect.

Moreover though अचल (unmoved) is already an adjective qualifying कायशिरोग्रीवं, the पुरुष is immediately described as स्थिर (steady). What necessity is there to qualify the पुरुष as स्थिर? He has neither to stand erect nor to keep his thighs or legs upright. He has simply to sit. He should therefore, only hold his head, the middle part of the body and the neck erect. It is quite inconsistent to say that the whole person or body should be held steady. If any limbs are to be held erect they are the middle part of the body, the head and the neck. The adjective अचल (unmoved) is used for them. Hence it is quite redundant to use the adjective स्थिर to qualify पुरुष.

In the second hemistich, the absolutive संप्रेक्ष्य ('having fixedly gazed') is used. Its implied sense would be, as if, the person "having fixedly gazed at the tip of the nose once, has not to gaze at it any more. Hence संप्रेक्ष्य is not an appropriate word here. The accurate readings are preserved by the MS text, which runs

समकायशिरोग्रीवं धारयन्नचल स्थित ।

संप्रेक्ष्यनासिनाग्रं स्रं दिशश्चानलोक्यन् ॥

"Remaining unmoved and steady, the man should sit without bending the middle part of his body, holding the head

and the neck erect, and gazing constantly at the tip of the nose, without casting a glance around or in other directions."

Stanza 15. The current text of the stanza is:

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥

"Thus the Yogin who ever joins his self to concentration and controls the mind, attains the peace of liberation—the peace that abides in union with me."

Here, the epithets योगी and नियतमानस. cannot be held to apply to the same person because in stanzas 12 and 14, the expressions यतचित्तेन्द्रियक्रियः and मन संयम्य ('having controlled the mind') are already used. The epithet योगी, moreover, is yet premature. The man is only making a beginning to reach that stage and to join his mind to Yoga. From stanza 11 onwards, Shri Krishna teaches the path of Yoga. He says, "He should sit in a sanctified place or seat, concentrate the mind, restrain the senses, hold the body, the head and the neck erect, gaze at the tip of the nose, observe the rules of a celibate, devote his thoughts to me and join his mind to Yoga." Then in stanzas 10-17, he shows hindrances that impede the path of Yoga. In stanza 15, he teaches him to join his mind to Yoga. The man has not yet become a Yogin, hence the epithets योगी and नियतमानस are quite out of place here.

Now, the old reading preserved by our MS. is:

युञ्जन्नेवं सदात्मानं मद्भक्तोऽनन्यमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥

"The devotee who joins his mind to Yoga, according to the rules prescribed above and whose mind is not distracted or diverted elsewhere, attains the peace of liberation such as I experience."

Thus, the old reading appears more appropriate than the current one.

Stanza 16 The current text of the stanza is :

नात्यन्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥

"Yoga is not accomplished by one who eats too much, nor by him who eats nothing at all, nor by him who is too much addicted to sleep ; nor by him also *who keeps awake.*"

Here, the word अति, or its equivalent, signifying excess, is used in the first three feet.

When too much eating, too much fasting, too much sleep are prohibited, we might naturally expect too much wakefulness in place of simply "wakefulness." If Yoga cannot be accomplished by one who keeps awake, then by whom can it be accomplished? Is it accomplished by one who indulges in sleep? It is therefore nonsense to say that Yoga cannot be accomplished by one who keeps awake.

Some commentators take the word अति as understood before जाग्रत. But if the word अति is to be understood there, an objection would be raised—Why did not Shri Krishna, himself put the word there? It was quite easy for him to do so. That the current text—जाग्रतो नैव चार्जुन—is manifestly corrupt is obvious from the fact that the commentators are obliged to take the word अति as understood. This fact indirectly implies that the text is wanting in accuracy.

The original text is as follows :

योगोऽस्ति नैवात्यशतो न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य नातिजाग्रतोऽर्जुन ॥

"Yoga is not accomplished by one who eats too much...
.....nor by him who is too much awake."

It is better to adopt the direct reading अतिजाग्रतः. In the first foot of this stanza the MS. reading is न अति एव अशतः । The current reading is न अति अश्नतः । The meaning of both the expressions is the same. The old reading, however, has

the additional word एव which gives emphasis to the sense conveyed by the expression. अति अशतः योगः न एव अस्ति। The current reading नात्यशतस्तु योगोऽस्ति is not so forceful. Hence, we prefer the MS. reading.

Stanza 19. The current text of the second hemistich reads: योगिनो यतचित्तस्य युञ्जतो योगमात्मनः —“where the mind of the Yogin who has restrained it and who has joined it to his Yoga, takes rest, purified by devotion to Yoga.....” Here the expression आत्मनः योगं “to his own Yoga”, is rather strange. Is there any possibility of joining one’s mind to the Yoga of others ?

If by आत्मा we understand intellect or mind, the meaning of the expression would be the “Yoga of the intellect” or “of the mind”. This meaning is not at all suitable here. The text युञ्जतो योगमात्मनः, that is आत्मनः योगं युञ्जतः, is corrupt. All the commentators has given divergent explanations, but no one is convinced of the accuracy of the text. The old reading of the MS. is युञ्जतो योगमात्मनि “the Yogin who joins the Yoga to the intellect (आत्मनि). ...etc.” Vide translation. Hence the variant आत्मनि योगं युञ्जत is superior to the current one.

Stanza 20 The current text of the first hemistich reads:

यत्रोपरमते चित्तं निरुद्धं योगसेवया ॥

The old reading, however, is. निरुद्धं योगसेवनात् । The words सेवा and सेवनं are derived from the same root and nearly mean the same thing. The word सेवा, however, is used generally in the service of an individual, e. g. गुरुसेवा the service of the preceptor etc; while सेवनं is used with abstract things e. g. ब्रह्मचर्य-सेवनं “the observance of celibacy” etc. For this reason the word योगसेवनं preserved by the MS is more suitable to the context than the word योगसेवा of the current text.

Stanza 21. The current text of the stanza is :

सुखमात्यन्तिकं यत्तद् बुद्धिप्राहमतीन्द्रियम् ।

वेत्ति यत्र न चैद्याय स्थितश्चलति तत्त्वतः ॥

In the preceding stanza the word यत्र (यस्यां अवस्थायां) "the condition wherein" is used throughout. The words यत्तत् are irrelevant here. The ancient reading is यत्र in lieu of यत्तत् and it alone fits in here. The current reading is explained by the commentators as follows

"आत्यन्तिकं अनन्तं यत् सुखं तत् केवलं बुद्धिग्राह्यं, अतीन्द्रियं इन्द्रियागोचरं, यत्र सुरो स्थितः अयं न वेत्ति देहाभावात् न किञ्चित् अनुभवति, नापि तत्तत् आत्मस्वरूपात् चलति ॥"

"The bliss which is infinite, transcends the senses. It can be grasped only by the intellect. Abiding in this bliss one is not conscious of anything else because there is no object of knowledge left and one does not deviate from truth."

The above meaning is not appropriate and harmonious.

The MS. version is as follows

सुखमात्यन्तिकं यत्र बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्तत् ॥

The meaning is —

"यत्र दशाया जयं पुरुष आत्यन्तिकं निकालापाधितं बुद्धिग्राह्यं व्यवसायात्मिकया बुद्ध्या गृहीतुं शक्तं, अतीन्द्रियं इन्द्रिये अगोचरं पतादशं सुखं वेत्ति जानाति ज्ञातुं योग्यं भवति च यत्र सुरो स्थितः अयं तत्त्वतः ज्ञातयोगतत्त्वात् न पुन च्यवति न भ्रश्यति न भिन्नो भवति" (चन्द्रघण्टा).

Vide translation of this stanza

This o'd reading is better suited to the context and gives appropriate sense. We, therefore, prefer यत्र instead of यत्तत् and च्यवति instead of चलति.

Stanza 23 The generally accepted reading of the fourth pad is

योगोऽनिर्विण्णचेतसा—योग अनिर्विण्णचेतसा । It is wrong. The current reading, given by cur MS, is योगो निर्विण्णचेतसा—योगः निर्विण्णचेतसा । The several commentators have interpreted this sentence as follows

According to Shankaracharya it means "स. योगः निश्चयेन अध्यवसायेन अनिर्विण्णचेतसा निर्द्वन्द्वरहितेन चेतसा चित्तेन योक्तव्यः ।" The simple and direct meaning of the above is "That Yoga should be practised with determination and with a mind free from dispassion."

Anandagiri has nothing to say on this phrase.

According to Shridhara Svami it means स योग निश्चयेन शास्त्राचार्योपदेशजनितेन योक्तव्य अभ्यसनीय । यद्यपि शीघ्रं न सिद्ध्यति तथापि अनिर्विण्णेन निर्द्वन्द्वरहितेन योक्तव्यः दुःखमुद्धया प्रयत्नशैथिल्यं निर्वेदः ।

"That Yoga should be practised with a conviction born of the teaching of the scriptures and the preceptor. If that Yoga be not accomplished expeditiously, one should nevertheless practise it without *slackness in diligence*. *Nivēda* means slackness of effort arising from the thought of prospective pain."

According to Nilakantha, the meaning is स योग निश्चयेन अध्यवसायेन अनिर्विण्णचेतसा अनिर्विण्ण निर्द्वन्द्वरहित चेतस्य तेन योक्तव्यः अभ्यसनीयः ।

"That Yoga should be practised with a mind firm and devoid of dispassion"

According to Lokamanya Tilak, the meaning is "This Yoga should be practised without letting the mind despond"

As shown above the several commentators have interpreted the expression अनिर्विण्णचेतसा, as it suited their minds, thinking all the while that it was the genuine reading. Some, thinking that the direct meaning is ill suited, have interpreted the expression otherwise. The word निर्विण्ण is generally used in the sense of निर्वेद, that is वैराग्य "dispassion" throughout Sanskrit literature. The meaning assigned to निर्वेद by Shridhara Svami viz "slackness of effort arising from the thought of prospective pain,"—is quite novel and unknown to Sanskrit literature. निर्विण्ण or निर्वेद is not known to bear this sense

The fact is that the word अनिर्विण्ण does not suit the

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context and the commentators, therefore, are driven to bring forward far-fetched and strained explanations. We have no means to determine on what grounds they assigned that sense. All of them had the reading अनिर्विण्णचेतसा before them. They had, therefore, to interpret it in the best way they could. If they had the reading निर्विण्णचेतसा before them, they would have been very glad to adopt it. They could have seen no difficulty in accepting the sense of वैराग्य which is declared to be so useful to the attainment of Yoga in the Gita and the necessity to force a wrong meaning somehow could have been avoided.

निर्विण्ण means वैराग्य, want of attachment, dislike. No other meaning is possible. In II. 52, in the Gita, Shri Krishna said: तदा गन्तासि निर्वेदं श्रोतव्यस्य धृतस्य च ॥ Here also निर्वेद means वैराग्य (dispassion). निर्विण्ण is a synonym of निर्वेद. In भक्तिरत्नामृतनिधु, the word निर्विण्ण is used in the sense of वैराग्य. Cf न निर्विण्णो नाऽ-तिसक्तो भक्तियोगोऽस्य सिद्धिदः ॥

The word निर्विण्ण, therefore, can well mean वैराग्य here also. The meaning of the current text of the stanza is: "Know that to be Yoga which removes the union with pain. That you should practise firmly with a mind free from dispassion." If one practises योग without dispassion—that is with attachment in all the things of this world—does it mean that Yoga can be accomplished by indulging in eating, drinking, pleasures and enjoyments? Moreover, there is the word निश्चयेन in the stanza. Does it mean one must resort to the indulgence of the above things necessarily in order to practise Yoga? Here when the means and the path of Yoga are being described, the expression "with a mind devoid of dispassion" is quite out of place. Hence the current reading अनिर्विण्णचेतसा is wrong.

Shri Krishna himself declared previously that, for the accomplishment of Yoga, a person should withdraw his unsteady mind from all objects; he should concentrate his mind; he should cast aside all attachment. Hence, it is not likely

that he would—nconsistently with his previous utterances—say, “One should accomplish Yoga with a mind devoid of dispassion.”

Vide translation for the meaning of the stanza according to the version of our MS.

Reflecting on all this, we have no doubt that the MS. reading is genuine and correct

Stanza 28. The current text of the stanza is as follows :

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥

According to the commentators, its meaning is as follows :

“The Yogin, a’ways joining his mind to Yoga as described above, freed from sin, easily (that is without effort) attains the infinite bliss of the contact with Brahman—of the union with Brahman ”

As stated in the previous stanzas, the man has already become freed from sin, and therefore, it is needless to describe the Yogin as विगतकल्मष. ‘freed from sin,’ again. Moreover, it is needless to use the expression “अत्यन्तं सुखं” because in stanza 21 above, the expression आत्यन्तिकं सुखं is employed already. What is the meaning of ब्रह्मसंस्पर्श ? Does it mean that the contact with Brahman is the giver of momentary happiness ? Does it mean that the object to be touched is always to remain separated, for only such things can come into contact with or can be said to touch us, e g a garland of flowers, garments etc. Contact with such objects is momentary. The negation of this contact is, evidently, possible. To say that in the highest stage, the perfect Yogin experiences ब्रह्मसंस्पर्श (contact with Brahman) is to deny him all the benefits of union with Brahman. He is none the better for that contact, for Brahman is aloof from him and is to remain so for ever. If contact with Brahman is contemplated, the possibility of the dissolution of this contact cannot be gainsaid.

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Hence, we doubt the propriety of the expressions विगतकल्मषः, ब्रह्मसंस्पर्श and अत्यन्तं सुखं.

The MS. version of this stanza is :

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
सुखेन ब्रह्मसंयोगमत्यन्तमधिगच्छति ॥

Vide translation.

It will, thus, be seen that the MS. version is quite suitable to the context, harmonious and consistent.

Stanzas 37 to 39. In the vulgate text of the Bhagavad-gita, the question of Arjuna takes up three stanzas, while in the MS. version it is comprised in four stanzas. In the vulgate text, the first hemistich of st. 37, beginning with अयतिः श्रद्धयोपेतो] is immediately followed by the hemistich beginning with अप्राप्य योगसंसिद्धिः..... ।

In our old MS, we find, to our great joy, two additional lines, that is, one whole stanza. That it should have been missing so long is a matter for regret.

The first word of stanza 37 is अयतिः in the current text, while our MS. has अयतं, as qualifying पुरुषः, quite appropriately. Secondly the fourth पाद of st. 38 in the current text which reads विमूढो ब्रह्मणः पथि is a fragmentary clause dislodged from its original location. The original reading of that पाद, however, is "विनाशं वाधिगच्छति ।"

From this, it will appear that the vulgate has made a mess of the textual material of Arjuna's questions.

The question of Arjuna is incorporated in the vulgate text as follows :

अर्जुन उवाच—

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ॥
अप्राप्य योगसंसिद्धिं कां गतिं कृष्य गच्छति ॥३७॥
कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ॥
अप्रतिष्ठो महाशाहो विमूढो ब्रह्मणः पथि ॥३८॥

एतन्मे संशयं कृष्ण च्छेत्तुमर्हस्यशेषतः ॥

त्वदन्यः संशयस्यास्य च्छेत्ता न ह्युपपद्यते ॥३९॥

“If a man, being not assiduous, though full of faith, wanders away in his thoughts, from Yoga, and thereby fails to attain the perfection of Yoga, what is his end, O Krishna?” (37)

“Fallen from both the paths, deluded in the path of Brahman and devoid of support, is he destroyed like a shattered cloud?” (38)

“You should entirely remove this doubt of mine; I cannot find any person other than you, who can destroy this doubt.” (39)

The scholiasts have interpreted the word अयतिः as “slack in efforts” “not endeavouring” “not assiduous” etc. But the word यतिः does not express the sense of effort. That is done by यतः or प्रयतः. The old reading has अयतः which rightly means “not making efforts” or “not assiduous”. For expressing the sense of *effort*, the word यतः is obviously superior to यतिः.

The old MS version of the text is as follows :

अर्जुन उवाच—

अयतः श्रद्धयोपेतो योगाच्चलितमानसः ।

“लिप्तमानः सतां मार्गं प्रमूढो ब्रह्मणः पथि ॥ (१)

अनेकचित्तोऽविश्रान्तो मोहस्यैव वशं गतः ।”

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ (२)

कच्चिन्नोभयविधापृच्छिन्नाभ्र इव नश्यति ।

अप्रतिष्ठो महाबाहो विनाशं वाऽधिगच्छति ॥ (३)

एतन्मे संशयं कृष्ण च्छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य च्छेत्ता न ह्युपपद्यते ॥ (४)

Vide translation for the meaning of the above.

The MS. version is quite superior to the current one, as the former yields consistent and appropriate sense on account of the two additional lines.

Stanza 40 The current text of the fourth पाद is: दुर्गतिं

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तत गच्छति ॥ The meaning of the stanza is "O Arjuna, the man, of whom you spoke above, is ruined neither in this world nor even in the next O dear friend Arjuna! none who works righteousness, comes to an evil end"

तत in the vocative is a term of affection. There is no need here to express endearment. Moreover, in the first पाद, there is already one vocative पार्थ (O son of Pritha, i. e. Arjuna). Hence it was unnecessary to use another vocative in the same stanza. The word तत, therefore, is not quite appropriate here.

The MS reading of the fourth पाद is "दुर्गतिं जातु गच्छति ॥" जातु takes the place of तत. जातु means "ever" "at all". नहि जातु means "never" "not at all", "by no means" etc This sense is quite suitable here

Vide translation for the meaning of the stanza, as read by our MS.

Stanza 42 The current reading of the second पाद is. "कुले भवति धीमतां" "becomes in the family of the talented—the learned" The commentators interpret भवति as "is born" as only this meaning will suit the context It is not proper to force this meaning out of भवति. The root भू has the sense of both *origination and existence* (भू हस्ताया उपत्तिर्विद्यमानता च). But it is especially used in the sense of *existence* (विद्यमानता). भवति means "is" or 'becomes' But the sense of भवति as "is born" which is required by the context, cannot rightly be said to belong to भवति

When such is the state of things in the vulgatē text, the MS gives the reading "जायते धीमतां कुले" "is born into the family of the talented—the learned" This reading gives a direct and undisputed sense जायते means only "is born" The root जन् has the sense of "to take birth". (जन यद् जनो जन्म प्रादुर्भाव.) भवति appears insipid and inaccurate when compared with जायते.

Stanza 43. The current reading of the second पाद is :

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥

"O Arjuna, after that he again strives about the realization of Yoga." The original reading is :

ततो भूयोऽपि यतते सिद्धये कुरुनन्दन ॥

"O Arjuna, in spite of having failed once, he even again strives for the realization of Yoga thenceforward."

There is no material difference in the meanings of the two readings. The MS. reading, however, appears to advantage on account of the appropriate words अपि and सिद्धये. In order to express "for perfection", it is better to use the dative (सिद्धये) instead of the dative (संसिद्धौ). If we take the locative, we have to interpret it as dative indirectly. Why should we not then, adopt the direct dative variant in preference?

Moreover संसिद्धौ means सम्यक् प्रकारायां सिद्धौ "for the best kind of perfection." It is ridiculous to say so for he has, at first, to strive for the ordinary kind of perfection. Only after this, can the person strive for "the best kind of perfection." The word संसिद्धौ, therefore, is quite unsuitable here. Again, the MS. reading gives the word अपि (even) which is badly needed here. Instead of saying "he strives again," the implied meaning suggests that he need not be disappointed by his first failure; he can strive even again. Considering these facts we are persuaded that the MS variants are original.

Stanza 44 The current reading of the first hemistich is :
पूर्वाभ्यासेन तेनैव ह्यित्येव दृढशोऽपि सः ॥

Here स अवश means: "he, the helpless or dependent person" The MS. has सन् in lieu of सः. The meaning is हि अवशः पराधीनः सन् अपि "Notwithstanding that he is dependent." Here the reading सन् is obviously superior to सः.

Stanza 46. The current reading of the second पाद is
शान्तिभ्योऽपि मतोधिकः ॥ "The Yogin is greater than even the

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knowers." Here the word अपि is quite superfluous. The original reading is: ज्ञानिभ्यश्च मतोधिकः ॥ "The Yogin is greater than the knowers." Here the absence of अपि makes the assertion definite. Hence the MS. reading is the accurate one.

Thus ends the Sixth Chapter entitled "The Yoga of Contemplation and the Way to attain Brahman" in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad-Gita by Rajavaidya Jivarama Kalidas Shastri.



Shri Bhagavad-Gita

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CHAPTER VII

Stanza 1. The current reading of the second पाद is योगं युञ्जन्मदाश्रयः । The corresponding MS. variant is योगं युञ्जन्मदाश्रितः । The meaning of both the variants appears to be the same. The suggestive power, however, of the MS. reading, is superior to that of the current one.

मदाश्रय. means "who has me as his refuge", while मदाश्रितः means "who has taken refuge in me". When we say, "This man his my protection, the implication is that he may have the protection of others as well. But when we say, "This man is protected by me;" or "he has taken refuge in me," the implied sense is that he is exclusively under my protection. I am his sole support, his very life. The sense of the current reading is *inclusive refuge*, while that of the MS. one is *exclusive refuge*. For this reason, we hold that the old reading is original as well as superior to the current one.

Stanza 2. The current reading of the second hemistich is: यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते । "After having known which (knowledge) there is nothing further left in this world to know." The corresponding MS reading is यज्ज्ञात्वा न पुनः किञ्चिज्ज्ञातव्यमवशिष्यते । "After having known which (knowledge) there is nothing left, in the three worlds, to know any more."

In the current text, there is the word इह (in this world). If nothing further be left to know in this world, the implication would be that there is something left to know in the next world. This is wrong, for the fruit of the knowledge that Shri Krishna taught above and will teach further on, is the union of the Yogi with Brahman. When this union is attained there is nothing left to know either in this world or in the

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next or in any other world like Svarloka, Maharloka etc. Hence it is wrong to say इह (in this world).

Moreover, the current recension has another objectionable word अन्यत् (anything else; anything further). "There is nothing else left in this world to know." This expression, we hold, is open to objection. When the Yogin obtains the knowledge of the whole universe, of all the worlds *within himself*, and when he realizes Brahman, that is, attains union with Brahman, it is impossible for him to imagine the distinction of "mine" and "not mine" (अन्यत्). That state is a condition of perfect harmony and unity; there is no diversity or difference. He cannot conceive the idea of अन्यत् (anything else). The word अन्यत्, therefore, is unsuitable here. The MS. variant is किञ्चित् (anything) in lieu of अन्यत् (other thing). "After having known which (knowledge), there is nothing left, in the three worlds, to know any more." This is the meaning of the second hemistich if we adopt the MS. readings. The purport is that there is nothing in the whole universe and in all the worlds, unknown to him. The MS. reading यज्ज्ञात्वा न पुनः किञ्चित् is more accurate than the current one यज्ज्ञात्वा नेह भूयोऽन्यत्.।

Stanza 6. The current reading of the fourth पाद is प्रभवः प्रलयस्तथा । The corresponding reading of the same in the MS. version is प्रलयः प्रभवस्तथा ॥ The meaning of both the variants is apparently the same. It is, however, more suitable to put the word प्रलयः first and प्रभवः next. In the beginning, there was water everywhere. Thence came the creation of the universe; then again dissolution etc. The meaning is "In the beginning, I was the dissolution of the universe; then I manifested myself in the creation of the universe; I am the underlying force which is now heading the world to catastrophe." Hence we prefer the MS. reading, wherein the word प्रलयः precedes the word प्रभवः.

Stanza 9. The current reading of the first पाद is: पुण्यो

गन्धः पृथिव्यां च ॥ The MS. reads पुण्यः पृथिव्यां, गन्धोऽस्मि ॥ The meaning of both the variants is the same. In the current text, however, we have to supply the verb अस्मि or borrow it from the second पाद. The old reading of the MS. has the word अस्मि directly in the text. Hence the MS. reading is superior to the current one.

Stanza 12. The current reading of the third पाद is मत्त एवेति तान्विद्धि—“know that the entities, which are of the quality of goodness, passion and darkness, are verily produced from me.” We get the above meaning even without the word इति. The word इति is not needed here. The MS reading is मत्त एवेह तान्विद्धि—“know that, in this world, the entities which are of the quality of goodness, passion and darkness, are verily produced from me.”

It is better to adopt इह in the place of इति of the vulgate text, for the entities of the quality of goodness, passion and darkness exist only in this universe (इह). The word इह is, therefore, more suitable than इति and is indispensable.

Stanza 18. The second पाद in the vulgate recension reads ज्ञानी त्वात्मैव मे मतं । The old reading preserved by our MS. is as follows: ज्ञानी त्वात्मैव मे मतं ॥ Roughly speaking, the distinction between मतं and मत is no distinction. It is only a question of putting an अनुस्वार or विसर्ग after the p. p. मत. But as a matter of fact, the distinction caused by the विसर्ग is fundamental.

This पाद has been variously interpreted by the several scholiasts.

According to Shankaracharya it means:

“उदाराः उत्कृष्टाः सर्वे पद्य एते ज्ञेयः अपि मम प्रिया पद्य इत्यर्थे ॥ ज्ञानी तु अत्यर्थं प्रियः भवतीति विशेष ॥ तत्रकस्मात् इत्याह, ज्ञानी तु आत्मा पद्य, न अन्यः मत इति मे मम मतं निश्चयः ॥”

According to Anandagiri it means:

ज्ञानी तु आत्मा पद्य इति मे मम मतं ॥

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According to Shridhara Svami it means:

सर्वे अपि पते उदारा महान्तः मोक्षभाजः पद्म इत्यर्थः, ज्ञानी तु पुनः
आत्मा पद्म इति मे मम मतं निश्चयः ।

The meaning assigned by Nilakantha is:

सर्वे अपि पते उदारा उत्कृष्टा पद्म, ज्ञानी तु मम आत्मा पद्म इति मम
मतं निश्चितं ।

All these scholars have rendered the पाद् as "But the knower—I hold—is verily the self." We are at a loss to understand what this means. If the ज्ञानिन् (the knower) is verily the self, are not the others also the self? Are not the आर्ते etc. the self? In fact, the whole universe is also the self. If Shri Krishna said, "The ज्ञानिन् is verily the self," what distinction did he thereby draw between the ज्ञानिन् and the other three classes of the doers of good-acts? The fact is that Shri Krishna never said like that. Lokamanya Tilak renders the पाद् as follows "I am very dear to the knower and he is dear to me." Are not the other three classes of righteous persons dear to the Lord? Truly speaking, all are dear, and as such we find no distinguishing attribute of the ज्ञानिन्

When such is the state of exegesis of the current text of the पाद् the meaning according to the MS. variant is as follows. "While the other three classes of righteous persons are noble, great-souled and dear to me, the ज्ञानिन् (knower)—I hold—is verily as dear to me as my life." It will appear that the above meaning is faultless and pleasing—thanks to the variant preserved by our MS.

Nilakantha has, however, departed from other scholars in the interpretation of this पाद्. He had not before him the *varia lectio* मतः. Yet his rendering is in keeping with the spirit of the old reading. When a commentator of the calibre and genius of Shankaracharya failed to give such an interpretation, it is no small tribute to the intuitive grasp and natural ability

of Nilakantha that his rendering alone conforms to and approaches the old reading. Perhaps it might be thought he might have seen the old *iana lectio* and hence rendered the पाद in keeping with its sense though sticking to the current reading. But this is improbable, for if he had been in a position to know this old reading, he would have also known the old readings of other stanza and profited by them. But that is not the case. We owe, therefore, his rendering to his intuitive ability and imagination.

Nilakantha interprets as follows: "The knower—I hold—is, verily my self." He has accepted the variant मत. He is thereby driven to the expedient of supplying one मे before the word आत्मा. Thus he got मे आत्मा and मे मतं and thereby caught the original sense.

The interpretation of the old variant reading is given as follows in the चन्द्रघण्टा:

सर्वे एव आर्ते जिज्ञासु अर्थार्थी च ज्ञानी चत्वार एव पते उदारा महान्त महात्मान मे प्रिया सन्ति पर ज्ञानी तु मे मम आत्मा एव मत्प्राणसदृश प्रिय मत निश्चित स्यात् सिद्ध । अन्ये त्रय मे प्रिया पर ज्ञानी तु मम प्राणवत् अतीव प्रिय इति मन्ये जानामि इति भाव ॥

"All of them—viz the आर्ते (distressed), the जिज्ञासु (who seeks after knowledge) the अर्थार्थिन् (who seeks wealth or self-interest) and the ज्ञानिन् (the knower) are great-souled and dear to me, but the knower is—I hold—my self, that is he is as dear to me as my life."

The above discussion has completely demonstrated the superiority of the old reading मत.

The current reading of the fourth पाद is मामेवानुत्तमा गतिम् while the MS reading is ममैवानुत्तमा गतिम्. The current reading has been accepted by all the scholiasts—Shankara, Shridhara, Madhusudana, Anandagiri, Nilakantha etc. None has been able to bring harmony in their renderings. They interpret as follows: "He resorts to me who am the highest goal."

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"सः युक्तात्मा मां एव अनुत्तमां न उत्तमां विद्यते यस्याः तां अनुत्तमां
गतिं प्राप्य फलं आस्थितः सर्वात्मना आश्रितः ॥" (तत्त्वप्रकाशिका)

आस्थितः आरोहुं प्रवृत्तः स च ज्ञानी हि यस्मात् अहं एव भगवान्
वासुदेवो नान्योऽस्मीति एवं युक्तात्मा समाहितचित्तः सन् मामेव परं ब्रह्म गन्तव्यं
अनुत्तमां गतिं गन्तुं प्रवृत्तः इत्यर्थः ॥" (शांकरभाष्यं)

"For having joined his mind to Yoga, he obtains rest in
me who am the highest goal of all." (Lokamanya Tilak)

Thus all the scholiasts have understood अनुत्तमां गतिं as
the attribute of माम्. Not one of them seems to have been
convinced of the accuracy of his interpretation. Every one is
in a hurry to explain away an inconvenient text—viz. मां एव
अनुत्तमां गतिं which can be thus interpreted. "Because the man
who has attained union with the Supreme Self, takes rest in
me, who am the highest goal."

The MS. reading is as follows: ममैवानुत्तमां गतिं । (मम एव
अनुत्तमां गतिं ।)

The चन्द्रघण्टा scholium interprets it as follows:

"सर्वे एव एते उदारः महात्मान उत्तमाः अतः मे प्रियाः परं ज्ञानी तु मम
आत्मा एव प्राण एव मत्तः । हि यत एतस्मात् कारणात् युक्तात्मा योगेन संयो-
जितचेताः ब्रह्मैक्यगतः स तु मम एव अनुत्तमां गतिं आस्थितः भवति यां उत्त-
मोत्तमां गतिं अहं प्राप्नोमि तामेव मम एव सर्वोत्तमां गतिं स प्राप्नोति मनुष्यो
भवति मयि श्रेयं गच्छति । अनुत्तमां यस्याः गत्याः अपेक्षया त्रिषु लोकेषु अन्या
उत्तमा गतिर्न विद्यते तां गतिं ब्रह्मपदप्राप्तिरूपां ॥ यां प्राप्य इतरत्किमपि उपादेयं
नावशिष्यते तां गतिं प्राप्नोति इत्यर्थः ॥"

"({ the above described four classes of persons, viz. the
afflicted etc., the first three classes of persons are very good ;
they are great-souled. But the knower is verily my self, is as
dear to me as my life ; and because he has fixed his mind in
Yoga—that is, has reached union with Brahman—he attains the
highest goal of mine. There is no other goal higher than that
in the three worlds. He reaches the goal that I reach. He
becomes like me He becomes one with me." (Chandraghanta)

This shows that the two variants given in the MS. are correct.

Stanza 23. The current text of this stanza consists of 2 hemistichs while our MS. has 3 hemistichs. The additional hemistich is an important acquisition.

The current text reads:

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥

“The fruit to be obtained by those who have little judgment is perishable. Those who worship the divinities go to the divinities; and my devotees reach me.”

The old version is as follows:

“अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति सिद्धान्यान्ति सिद्धयताः ।
भूतान्भूतयजो यान्ति मद्भक्ता यान्ति मामपि ॥२३॥”

“The fruit to be obtained by those who have little judgment is perishable. Those who worship divinities go to the divinities; those who are the devotees of the Siddhas go to the Siddhas. Those who worship the spirits go to the spirits and my devotees reach me.”

The MS. version appears to be original and correct.

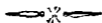
Stanza 26. The current reading of the third पाद is भविष्यणि च भूतानि । The old reading is भविष्यन्ति च भूतानि । The meaning intended is “...all beings that are to be henceforward.” In the current text the word भविष्य is used as an adjective qualifying the word भूत while the old reading uses the participial adjective भविष्यत् to qualify the noun भूत. The accusative plural neuter form of भविष्यत् is भविष्यन्ति. It is obvious that the MS. reading is superior to the current one from the point of view of grammatical purity.

Stanza 28. The current reading of the first पाद is: येषां स्वस्तगर्भं पापं । The old reading of the MS. is येषां स्वस्तं गतं पापं ।

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We have to interpret this पाद as येषां पापं अन्तं गतं. If that is the case, why should we not adopt the direct reading अन्तं गतं of the MS. ? When we get the reading अन्तं गतं directly, why should we take the compound अन्तगतं which is ultimately to be resolved as अन्तं गतं ? The absence of the compound form contributes to the ease of recitation.

Thus ends the Seventh Chapter entitled "The Yoga of Vijnana, a Guide to the Attainment of Brahman" in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad-Gita
by Rajavaidya Jivarama Kalidasa Shastri.



Shri Bhagavad=Gita

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CHAPTER VIII

Stanza 2 The current reading of the third पाद is प्रयाण काले च कथं । The MS reading is प्रयाणकालेऽपि कथं ।

In the current reading we have च (*and*), while in the MS we have अपि (*even*) in its stead

Arjuna asks Shri Krishna several questions He asks, 'What is Brahman? what is the अध्यात्म? what is कर्म? what is the अविभूत and what the अधिदैव? How can a man perform the अधियज्ञ in this body in this world? What is that अधियज्ञ?'

Arjuna asks all these questions about the living body—that is, to know them, in his present embodiment, at this time He wants to know, above all, what his present duty is The question of knowing the Lord at the time of death is only a subsidiary one—and therefore the author has used the word अपि After putting many questions, Arjuna incidentally asks, 'O Krishna, how can those persons, who have restrained their mind, know you, *even* at the time of death?'

In view of the above consideration the MS reading is more appropriate than the current one

Stanza 7 The current reading of the fourth पाद is "मामेवैष्य स्वसशय । The old reading is "मामेवैष्यस्यसशयम् । There does not appear much difference in the meanings of the two variants Nevertheless the old reading impresses us more favourably The meaning of the current reading is "Therefore, at all times remember me and engage in battle If you fix your mind and intellect on me, *you will reach verily me with your doubts dispelled* ' The meaning of the MS reading is 'Therefore, at all times, remember me and engage in battle If you fix

Stanza 14. The current reading of the fourth पाद is: नित्ययुक्तस्य योगिन ॥ The corresponding old reading is: नित्ययुक्तस्य देहिनः ॥

Here Shri Krishna, in order to remove the ignorance innate in man, plainly says in stanza 11 above, "I will declare to you the abode of Brahman which Yogins enter into" From stanza 11 onwards, Shri Krishna's teaching is addressed not to the Veda-knowers or Yogins but for all beings comprehensively, for a 1 mankind.

In st. 12, the mode of sitting in Yogic concentration or the posture for the realization of Yogic perfection is declared. Stanzas 12 and 13 do not refer to the Yogin but only to those who are endeavouring to attain the stage of Yoga. Shri Krishna, therefore, does not address the Yogins but Arjuna, considered as representing humanity. He teaches how the innate human nescience can be destroyed. Arjuna as well as all beings are subject to this nescience. Shri Krishna shows the way of reaching Him, that is Brahman. For the Yogins, that is for those who have realized Brahman through Yoga, there is nothing left to know—as declared in these four stanzas, as well as before. The Yogin has realized Brahman His mind is not disturbed or distracted. He has become merged in Brahman. Hence the expression—यो मां स्मरति नित्यशः (he who always, constantly, thinks of me)—cannot apply to the Yogin, for he has attained the perfection of Yoga, as a result of such constant contemplation. Neither can the expression अनन्यचेताः (having restrained the mind etc) apply to the Yogin, for until one has restrained his senses as well as the mind, one cannot be called a Yogin. Yoga presupposes restraint of the senses. Looking to the above facts, we should revise the current interpretation of this stanza viz that Shri Krishna addresses this stanza to the Yogins. Shri Krishna does not refer to the Yogins but to all mankind. To us the old reading appears to be the correct one.

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your mind and intellect on me, *you will reach verily me; there is not the least doubt about it.*"

The undeclined sentences will show the difference of meaning between the two readings. The old reading, however, is more attractive and suited to the context. It infuses spirit and zest into the combatant.

Stanza 10. The current reading of the second पाद is: "भक्त्या युक्तो योगवलेन चैव ।" The MS. reading is: "भक्त्या युतो योगवलेन चैव ।" There is no difference of meaning between the two variants युक्तः and युतः. The MS. reading is metrically superior. It is, therefore, more acceptable.

Stanza 11. The current reading of the fourth पाद is ".....संग्रहेण प्रवक्ष्ये ।" while the MS. reading is ".....संग्रहेणाऽभिधास्ये ॥". There appears to be little difference in the meaning of the two variants. अभिधास्ये (I will declare) is preferable to प्रवक्ष्ये, because प्रवक्ष्ये means "प्रकर्षेण विस्तरशः संपूर्णतया वक्ष्ये कथयिष्यामि ॥" प्र means "completely, exhaustively" and वक्ष्ये means "I will say". But the word संग्रहेण precedes "प्रवक्ष्ये". The word संग्रहेण means संक्षेपेण समासत अल्परूपेण सारांशतः "briefly, concisely, succinctly."

On one hand Shri Krishna says: "The abode of Brahman which is declared imperishable by the Knowers of the Veda, in which Yogins, free from pairs of opposites like desire and aversion enter, to know which, people dwell in Gurukulas and observe the rules of a Brahmacharin—that abode I will declare to you in brief." It is not consistent to use the उपसर्ग प्र before वक्ष्ये when the word समासेन precedes प्रवक्ष्ये, for the meanings of the two words are mutually exclusive or incongruous. The scholiasts interpret प्रवक्ष्ये as simply वक्ष्ये, but if we include the उपसर्ग प्र it would mean "I will declare fully". अभिधास्ये means "I will declare." Thus it will be seen that the MS. reading संग्रहेणाऽभिधास्ये is more suitable than the current one viz. संग्रहेण प्रवक्ष्ये. Hence the MS variant is the correct and original reading-

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according to the old reading, will be:—

"Those who know a day of Brahman to terminate after one thousand great ages (while each great age consists of the aggregate of four ages) and the night to last the same duration—are the right knowers of the Day and Night."

Stanza 20. The current reading of the second पाद is:

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात् सनातनः ।

While the MS. reads as

परस्तस्मात्तु भावोऽन्यो व्यक्ताऽव्यक्तः सनातनः ।

The MS. reading is the correct one. The following discussion will prove how the variant of the vulgate text has misled the people until now.

Shridhara Svami has interpreted the expression अव्यक्तः अव्यक्तात् a^c तस्मात् अव्यक्तात् परः तस्यापि अव्यक्तस्यापि कारणभूतः अन्यः तद्विलक्षणः अव्यक्तः चक्षुराद्यगोचरो भाव । "

Shridhara posits two *Aryaktas*. One of the two is the cause of the other, as well beyond the apprehension of the senses. It cannot be perceived by the senses like the eyes etc. The highest principle is called *Aryakta* and it is at the same time declared that it is higher than the *Aryakta*. Hence all the commentators are landed into forced interpretations while labouring to press a harmonious meaning out of an apparently wrong reading.

The meaning of st 20 must be made to harmonize with that of the preceding stanzas 18 and 19. The presence of the reading अव्यक्तोऽव्यक्तात् prevented the commentators from giving an interpretation that would harmonise with the stanzas 18 and 19. They, therefore, treated st 20 as standing by itself, having no connexion with the preceding stanzas.

शांकरभाष्य—

अव्यक्तात्—अव्यक्तं प्रजापतेः स्वापावस्था तस्मात् अव्यक्तात् व्यक्तयः स्यावरजंगमलक्षणाः सर्वाः प्रजा. प्रभवन्ति ॥ अह्नः आगमः अहरागमः तस्मिन्

भवावासदु खे च ॥ (इति पूज्यपादा गोविन्दाचार्याः श्री शंकराचार्यगुरुव)

It is only after making the body immune from the effects of cold, heat, rain etc. as well as from age and death that a man can end avour to realize Yoga. After the realization of Yoga, that is after becoming a Yogin, one is not liable to death. He can give up his body at his pleasure. He can even change his body at his will

From the above discussion it will be seen that these three stanzas refer only to the mortal and embodied being—that is man—pointing out to him how best to attain the supreme goal or the Brahman, at the time of death. Hence, it is perfectly clear that the appropriate word in st. 14 is not योगिन but देहिनः as correctly recorded in our MS

Stanza 17 The current reading of the third पाद is 'अहर्-यद् ब्रह्मणो विदुः । while the MS reading is अहर्ये ब्रह्मणो विदुः । The old reading has ये where the current text reads यद्. The old variant is the original and correct reading for the following reasons. This stanza appears to be a reply to the question as to who are the knowers of the Night and Day of Brahma. In the current reading, the word यद् is to be taken as an adjective qualifying अहर्. This adjective is quite out of place here. The required word should be ये because its correlative ते is found in the fourth पाद. The use of ते in the fourth पाद presupposes the employment of ये. The meaning according to the current reading will be —

“Those who know the day of Brahma which is of the duration of one thousand ages, and the night, of the duration of one thousand ages—know the Day and Night of Brahma.”

In order to complete the sense, we have to supply the word, ये जना even if we persist in sticking to the current reading यद्. The adjective यद् is quite uncalled for, and rather disturbs the grammatical sequence. For this reason, we hold that the MS. reading is correct and original. The meaning,

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according to the old reading, will be —

"Those who know a day of Brahman to terminate after one thousand great ages (while each great age consists of the aggregate of four ages) and the night to last the same duration—are the right knowers of the Day and Night."

Stanza 20 The current reading of the second पाद is.

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात् सनातनः ।

While the MS reads as

परस्तस्मात्तु भावोऽन्यो व्यक्ताऽव्यक्तः सनातनः ।

The MS reading is the correct one. The following discussion will prove how the variant of the vulgate text has misled the people until now.

Shrīdhara Svami has interpreted the expression अव्यक्तः अव्यक्तात् as तस्मात् अव्यक्तात् परः तस्यापि अव्यक्तस्यापि कारणभूतः अन्यः तद्विलक्षणः अव्यक्तः चक्षुराद्यगोचरो भावः ।"

Shrīdhara posits two *Avyaktas*. One of the two is the cause of the other, as well beyond the apprehension of the senses. It cannot be perceived by the senses like the eyes etc. The highest principle is called *Avyakta* and it is at the same time declared that it is higher than the *Avyakta*. Hence all the commentators are landed into forced interpretations while labouring to press a harmonious meaning out of an apparently wrong reading.

The meaning of st 20 must be made to harmonize with that of the preceding stanzas 18 and 19. The presence of the reading अव्यक्तोऽव्यक्तात् prevented the commentators from giving an interpretation that would harmonize with the stanzas 18 and 19. They, therefore, treated st 20 as standing by itself, having no connexion with the preceding stanzas.

शांकरभाष्य—

अव्यक्तात्—अव्यक्तं प्रजापते. स्वापायस्था तस्मात् अव्यक्तात् व्यक्तयः स्थावरजंगमलक्षणाः सर्वाः प्रजा प्रभवन्ति ॥ अद्. आगम अहरागमः तस्मिन्

ब्रह्मण प्रबोधकाले ॥ तथा राज्यागमे ब्रह्मण स्वापकाले सर्वा व्यक्तयः पूर्वोक्ते
अव्यक्तसंज्ञके ॥ १८ ॥

भूतग्रामः भूतसमुदायः स्थावरजंगमलक्षणः य पूर्वस्मिन् कल्पे आसीत् पच
“ अयं न अन्यः अहरागमे भूत्वा राज्यागमे अवशः अस्वतन्त्र पच प्रलीयते पुनः
अहरागमे प्रभवति ॥ १९ ॥

अनेन योगमार्गेण इदं गन्तव्यं इति पर तस्मात् इति परः व्यतिरिक्तः
[भिन्न, कुत भिन्न तस्मात् अव्यक्तात्, तुशब्द अयक्ताक्षरस्य विवक्षितस्य
व्यक्तात् वेलक्षणविशेषार्थ, भाव अज्ञो विलक्षण स च अव्यक्त अनिन्द्रिय-
गोचर । पर तस्मात् इत्युक्त ॥ कस्मात् पुन पूर्वोक्तात् भूतग्रामवीजभूतात्
अविद्यालक्षणात् व्यक्तात् अन्य विलक्षणो भाव इत्यभिप्राय । सनातन चिरतन-
य स भाव सर्वेषु भूतेषु ब्रह्मादिषु नश्यत्सु न विनश्यति ॥ २० ॥

योऽसौ अव्यक्त अक्षर इत्युक्त तमेव अक्षरसंज्ञकं अव्यक्तभावं आहुः
परमं प्रकृष्ट गति ॥ य भावं प्राप्य गत्वा न निवर्तन्ते संसाराय, तद्वासस्थानं
परमं प्रकृष्ट मम ब्रह्मरूपिणो विष्णो परमं पद इत्यर्थ ॥ २१ ॥

The meaning of the stanzas, according to the commentary of Shankaracharya, is:—

“ *Avyakta* (the Non manifest) means the state of sleep of Brahman. From this state the manifest entities, that is the movable and the immovable universe—in short the whole creation—spring forth at the time of the waking state of Brahma, when the Day of Brahma is said to dawn. Then comes the Night of Brahma. When the Night of Brahma sets in, that is at the time of the sleep of Brahma, the whole creation enters into the aforesaid *Avyakta* (the Non-manifest) It is the state of dissolution (st 18)

“ The aggregate of moveable and immovable beings and entities which existed in the previous Kalpa are again created when the Day of Brahma dawns. This creation being dependent, is dissolved at the close of the day of the Creator. The advent of the Day of Brahma again brings forth the creation of the universe (st 19)

‘ That which is to be known by the path of Yoga is other

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than this *Non-manifest*. परः means "different from" or "other than". The word अन्य (another) expresses that the *Avyakta* (Non-manifest) is different from the *Avyakta*. This latter *Avyakta* is beyond the apprehension of the senses and hence it is said to be पर (another). The Reality which is different from (पर) the *Avyakta* which is nothing but the cosmic Nescience, the causal seed of the whole movable and immovable universe, is not destroyed even though all beings, including even Brahmadeva are destroyed. That Reality is [said to be परः (different from) the *Avyakta* (the Non-manifest causal seed of creation)]. (st 20)

That which is called the अव्यक्त or अक्षर is none other than the supreme goal, attaining which, one is freed from the cycle of transmigration. It must be understood that that is His (Vishnu's) highest abode' (st. 21)

This is the natural meaning of the commentary of Shankaracharya. As we read his interpretation we feel that there is no harmony of sense between the several stanzas. There is no contextual agreement. The link is broken in the main subject under discussion. The root of all this trouble is the textual corruption of the vulgate. The vulgate reads अयक्तोऽव्यक्तात्, which has landed all the commentators into inconsistency. All the commentators have adopted the reading अव्यक्तोऽव्यक्तात् and followed the interpretation of Shankaracharya.

The explanation of the *Avyakta* is given by the Gita itself in st 21. "That Non-manifest is no other than the Indestructible. That Akshara (the Indestructible) is the highest goal, attaining which one is freed from the cycle of transmigration." In spite of this clear explanation of the word *Avyakta* by the text itself, Shankaracharya is constrained to say that the *Avyakta* is the sleep of Brahmadeva.

From this *Avyakta* proceeds the cosmic emergence. The Gita intended to teach that the Day of Brahmadeva comes in-

to existence by the power of the Non-manifest which is the Indestructible, the supreme goal. The whole creation emerges during the Day of Brahmadeva. Hence the Non-manifest or the Imperishable, and its power are higher than Brahmadeva. The meaning is that at the Day of Brahmadeva the creation emerges through the power of the Avyakta or the Akshara. In spite of this apparent meaning, Shri Shankaracharya asserts that the *Avyakta* is the sleep of Brahmadeva. During this sleep of Brahmadeva the creation submerges into the above-said *Avyakta*. According to Shri Shankara the sleep of Brahmadeva and *Avyakta* are one and the same thing, in st 18

In st 20 Shri Shankara speaks of the Reality. He asserts that this Reality is different from the Avyakta. He is silent about the sense of the Avyakta, as to whether it means the sleep of Brahmadeva or anything else. The word अन्य is the adjective qualifying पर, and it is interpreted as विलक्षण (different from). The word अव्यक्त then is interpreted as अनिन्द्रियगोचर (what cannot be perceived by the senses). Then again the same word अव्यक्त is interpreted as that which is covered by माया or which is of the nature of Nescience and is the seed of the whole creation. Still further this अव्यक्त has been thought to be eternal, for it is not destroyed even though the gods including Brahmadeva are no more. It is strange that this अव्यक्त, covered by माया and characterized by Nescience as it is, is not liable to destruction. The interpretation of st. 20 by Shri Shankara has confused the whole sense. It must be remarked that the blame should not wholly be laid on his shoulders. It is the text of the vulgate that is to blame. He as well as other commentators had to make some sense even by stretching and straining, out of the apparently corrupt text of the vulgate.

Then in st 21 Shri Shankara says that the Non manifest (अव्यक्त) spoken of above, is the non manifest entity which is

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अक्षर (imperishable) Such is the opinion of the sages—he adds Now, the question is, which अयक्त he has in mind, when he asserts as above. Has he in mind the अव्यक्त of st. 18 viz the state of sleep of Brahmadeva, or does he speak of the अयक्त of st. 20, which is covered by माया (the cosmic illusion) or which is of the nature of Nescience? Which is that अयक्त which is here declared to be the highest goal, which is also the imperishable entity or reality, after attaining which there is no transmigration?

Thus the variant reading अव्यक्तोऽव्यक्तात् has compelled Shri Shankaracharya to interpret in a distorted and forced manner. He is not able to give a consistent sense. Other commentators, who have tacitly followed Sankara, are in the same plight. It would be tedious to record their interpretations and discrepancies.

The original and correct reading of the text is as follows:

परस्तस्मात्तु भावोऽन्यो व्यक्ताऽयक्त सनातन ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥

The commentary चन्द्रघण्टा explains it as follows —

तुशब्देन उपर्युक्तप्रकारेण उत्पत्तिनाशादिके प्रचलति सत्यपि तस्मात् जगत्कारणत्वेन विद्यमानात् जगदुत्पत्तिस्थितिनाशरूपात् पर पुन अन्य. भिन्नप्रकारेण स्थितश्च । व्यक्ताऽव्यक्त, व्यक्त कारणपरत्वेन मूर्तरूपमापन्न जगद्रूपेण स्थित, अव्यक्त प्रधानकारणरूप सर्वसत्तात्मक ईश्वर-लक्षणरूप भाव । अथवा सर्व जगत् प्रकाशयन् मनुष्यरूपेण वा अवतरन् ह्यक्तिरूप धारयन् जगद्रूपेण वा व्यक्त इन्द्रियाऽगोचरतया अगम्य अनेकजन्मसंसाधितयोगेन योगसिद्धिद्वारा प्राप्तज्ञानेन गम्य अत एव अयक्त तद्रूपो ब्रह्मसंज्ञको भाव इत्यर्थः । तथा स सनातन सर्वकालं अन्यूनाधिक नित्य भाव । अयक्तरूप. ईश्वररूप अस्ति स अव्यक्त अक्षर समस्तस्थावरजंगमात्मकेषु भूतेषु नश्यत्सु प्रलयं गतेषु सत्सु अपि स्वयं न नश्यति स्वयंप्रकाशकत्वात् सर्वशक्तिमत्त्वाच्च ॥ २० ॥

The meaning of st. 20 is intimately connected with that of stanzas 18, 19, and 21, therefore the meaning of the four stanzas (18 to 21) should be taken together, as in our translation of the stanzas 18, 19, 20 and 21 on the basis of the above चन्द्रघण्टा commentary

From the above discussion we can safely conclude that the original expression used by Sri Krishna is व्यक्तऽन्यक्तः as preserved in our MS.

Stanza 22. The current text of this stanza is :—

पुरुषः स परं पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तस्थानि भूतानि येन सर्वमिदं ततम् ॥

The commentators did not attach much importance to this stanza. Even Shri Shankaracharya has simply paraphrased it. Other commentators have mostly followed Shri Shankaracharya's interpretation.

“हे पार्थ, पुरुषः स परं निरतिशय, यस्मात् पुरुषात् न परं किञ्चित् स ज्ञानलक्षणया अनन्यया भक्त्या लभ्य । यस्य पुरुषस्य अन्तस्थानि मध्यस्थानि कार्यभूतानि, कारणं हि कार्यस्य अन्तर्वर्ति भवति । येन पुरुषेण सर्वमिदं जगत् ततं व्याप्तं ॥” (शांकरभाष्य on st. 22)

“O Arjuna, that Person is the Supreme Being. Nothing is higher than this Person. That Supreme Person is attained by unswerving devotion characterized by knowledge. The whole visible universe made up of all the creatures etc. is within him, for he is their cause. Hence this Supreme Being permeates the whole universe ” (st 22).

All the other commentators have mainly followed this line of thinking. It is no wonder that they did so in view of the fact that they had before them the reading of the vulgate text only.

The old MS has three hemistichs

पुरुषः स परं पार्थ भक्त्या लभ्यस्त्वनन्यया ।
य प्राप्य न पुनर्जन्म लभन्ते योगिनोऽर्जुन ॥
यस्यान्तस्थानि भूतानि यत्र सर्वं प्रतिष्ठितम् ॥

The चन्द्रघण्टा-टीका offers the following interpretation :—

स — उपर्युक्त परमगतिरूपः अत्यक्त. अक्षररूप उक्त स अक्षररूप पुरुषः

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हे अर्जुन अनन्यया पुरुषे एव दृढीभूतया पक्वामया भक्त्या तस्मिन्नैक्यप्राप्तये संयोजितयोगेन लभ्य अस्ति ॥ यं अक्षररूपं पुरुषं प्राप्य हे अर्जुन योगिन पुनर्जन्म न लभन्ते । यस्य पुरुषस्य अन्तस्थानि अन्तश्चेतसस्थितानि पुरुषशक्त्यावृतानि अखिलब्रह्माण्डस्थावरजंगमात्मकानि भूतानि वीजरूपेण पुरुषे स्थितानि सन्ति । यत्र पुरुषे सर्वं जगत् अखिलब्रह्माण्डं प्रतिष्ठितं सुरक्षितं सुप्रवर्तितं अस्ति ॥ (st. 22.)

Vide translation.

If we follow the current text many things remain unexplained. It is declared in the first hemistich that the Supreme Being is reached by devotion. Then it is abruptly said that all these creatures abide within this Supreme Person. The meaning of the two hemistichs lacks connection. The expectation as to what is the result of devotion remains unfulfilled. Our mind remains unsatisfied as the sense is not complete. But when we read the text of the MS version, our joy knows no bounds. There is complete logical harmony in it.

In the last foot of the last hemistich of this st. the current text is *येन सर्वमिदं तत्* "by whom this whole universe is permeated"—while the MS variant is *यत्र सर्वं प्रतिष्ठितम्* "within whom this whole universe stands protected, maintained". The MS reading appears to be more acceptable.

Stanza 26 The current text reads as follows —

शुद्धरुष्णे गती ह्येते जगत् शश्वते मते ।
एकया यात्यनावृत्तिमन्ययाऽऽवर्तते पुनः ॥

The first पाद according to the MS reading is *शुद्धरुष्णागती ह्येते*. There is no change in meaning. The MS. reading of the second hemistich is —

अनयोर्त्यात्यनावृत्तिमेकयाऽऽवर्ततेऽन्यया ॥

Here we find the additional word *अनयो* (in these two Paths). The meaning of the stanza, if we adopt the MS reading, will be "There are two Paths by which the dead ascend to the next world—one is the bright Path and the other the

black Path. These two Paths are eternal. If a person dies in the Bright Path that is, during उत्तरायण he attains the abode of Brahman but if he dies in the other Black Path, that is during दक्षिणायन, he is again involved in the cycle of transmigration."

It will be seen that this additional word of the MS. version is very useful and significant.

Thus ends the Eighth Chapter entitled "Attainment of the Supreme Goal by Knowing the Yoga of the Immutable Brahman" in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad-Gita by Rajavaidya Jivarama Kalidasa Shastri.



Shri Bhagavad-Gita

English Rendering of the Gloss "Siddhidatri"

CHAPTER IX

Stanza 6. In the current text of the Gita the st. यथाऽऽकाशस्थितो is immediately followed by the seventh stanza beginning with सर्वभूतानि कौन्तेय. But in the MS. recension we find an additional stanza beginning with एवं हि सर्वभूतेषु...interposed between the stanzas 6 and 7. This stanza preserves the unity of the subject-matter of the two stanzas. It contributes to the understanding of the Secret Yoga taught by Shri Krishna in this Chapter.

The sixth and seventh stanzas as they stand in the current recension are given below along with the interpretations of the scholiasts.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।

कल्पक्षये पुनस्तानि कल्पादौ विस्वजाम्यहम् ॥ ७ ॥

The following is Shri Shankara's exegesis of the above stanzas :—

“उक्तं अर्थं दृष्टान्तेन उपपादयन्नाह यथेति—यथा लोके आकाशे स्थितः नित्यं सदा वायुः सर्वत्र गच्छतीति सर्वत्रगः महान् परिणामतः तथा आकाशवत् सर्वगते मयि असंश्लेषेण एव स्थितानि मत्स्थानि इत्येवं उपधारय जानीहि ॥६॥

एवं वायुः आकाशे इव मयि स्थितानि सर्वभूतानि स्थितिकाले तानि सर्वभूतानि कौन्तेय प्रकृतिं त्रिगुणात्मिकां अपरं निरुष्टां यान्ति मामिकां मदीयां कल्पक्षये ब्राह्मे प्रलयकाले पुनः भूयः तानि भूतानि उत्पत्तिकाले कल्पादौ विस्वजामि उत्पादयामि अहं पूर्ववत् ॥७॥

Which means: “To demonstrate the above said assertion by means of an illustration, Shri Krishna says, just as in this world the atmosphere is always present everywhere in space,

and is therefore of great dimension, similarly know that I am omnipresent like space; all beings abide unified in me as such. (6).

"During the life of the creation, all beings abide within Me even as the atmosphere abides within space (ether). At the expiration of a Kalpa, that is, at the time of cosmic dissolution, O Arjuna, all those beings resort to my lower Prakriti (Nature) which consists of the three qualities of goodness, passion and darkness. At the beginning of the subsequent Kalpa, that is again at the time of creation, I bring forth those entities, as before. (7)"

This is the natural sense of the commentary of Shri Shankara. It does not fully bring out the intention of Shri Krishna. It lacks harmony as well.

Lokamanya Tilak interprets the above two stanzas as follows:—

"Know that all the beings abide within me, even as the great atmosphere, blowing everywhere, always abides in space." (st. 6).

"O Arjuna, all beings enter into my Prakriti at the expiration of a Kalpa. At the beginning of a Kalpa, that is, at the beginning of the Day of Brahma, I forsooth create them afresh." (7).

All the other commentators follow the above line of interpretation.

The MS. version, consisting of three stanzas, is as follows.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ॥

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६-१ ॥

एवं हि सर्वभूतेषु चराम्यनभिलक्षितः ॥

भूतप्रकृतिमास्थाय सह चैव विनैव च ॥ ६-२ ॥

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामकीम् ॥

कल्पसये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

चंद्रघंटा टीका—

उत्पत्ति :—सर्वत्रगः ऊर्ध्वाधस्तिर्यक् सर्वत्र त्रैलोक्ये सर्वप्राणिशरीरा-
वकाशभागेषु वाह्यान्तर्भागेषु च स्थितः संचरन् जीवमात्रान् देवादींश्च जीवयन्
धारयन्, महान् प्रमाणरहितोऽप्रमेयो वायुः यथा आकाशस्थितः नित्यं सदा
सर्वत्र व्याप्तः अपि सर्वव्यापकोऽपि सर्वतो निर्लेपः अस्ति तथा सर्वाणि भूतानि
जडचैतन्यरूपाणि सर्वप्राणिमात्राणि स्थावरजंगमरूपाणि मत्स्थानि मयि स्थिता-
नि च उत्पन्नानि वर्तमानकाले विद्यमानानि च सन्तीति अवधारय जानीहि ।
अहं सर्वभूतेषु वायुवत् संस्थितोऽपि वायुवत् निर्लेपः भिन्नः ॥ ६-१ ॥

स्थिति :—एवंभकारेण आकाशे विद्यमानजगतः आकाशभागे वा
वायुर्यथा अहं सर्वभूतेषु स्थितः चरामि वसामि सर्वान् पोषयामि च तेषु
भूतेषु व्याप्तो भवामि तथापि तैः भूतैः आकाशे वायुर्यथा निर्लेपोऽपि सर्वान्
रक्षति पालयति जीवयति पोषयति तथापि न दृश्यते । तथा अहं सर्वभूतैः
अनमिलक्षितः कैश्चिदप्यनिर्णीतस्वरूपः दुर्ज्ञेयः ज्ञातुमशक्यः एतादृशोऽहं सर्वत्र
निर्लेपः चरामि सर्वजगत्पालयामि । भूतप्रकृतिं पूर्वकथितसत्त्वरजस्तमोगुण-
विशिष्टां चेतनात्मकानां भूतानां लक्षणरूपां मम प्रकृतिं स्वभावं आस्थाय
आश्रित्य अन्योन्यसंबन्धत्वात् व्यक्तस्वरूपत्वात् ज्ञातृज्ञेयस्वरूपत्वाच्च तैर्भूतैः
सह सार्ध एव च तैर्भूतैर्विना एव परस्परं पृथक्त्वेन अव्यक्तरूपत्वाच्च स्थित्वा
अखिलब्रह्माण्डं भूतमात्रान् पालयामि ॥ ६-२ ॥

नाश :—हे अर्जुन, इत्थं मयोत्पन्नानि पुनः संरक्षितानि पालितानि
सर्वभूतानि स्थावरजंगमजडचैतन्यरूपाणि कल्पक्षये ब्रह्मणः निशायां प्रलयकाले
मामर्कां मदीयां प्रकृतिं यान्ति विलयं गच्छन्ति अव्यक्तरूपे मयि अन्तर्हितानि
भवन्ति लीयन्ते एकतां प्राप्नुवन्ति । पुनश्च कल्पादौ सर्गसमये कल्पस्या-
रंभे उत्पत्तिसमये ब्रह्मणो दिवसे अहं स्वेच्छयैव ब्रह्माण्डं जगत् च विस्तृजामि
विशेषेण संपूर्णतया सृजामि उत्पादयामि ॥ ७ ॥

The meaning of the three stanzas in question, on the basis of the Chandraghanta commentary, will be as in our translation of IX. 6 (1), 6 (11), and 7.

It will appear that the above interpretation, including as it does that of the additional stanza, is free from blemish.

Stanza 7. The current reading of the second foot, is प्रवृत्तिं यान्ति मामिकां. The original reading, however, is मामकीं in lieu of मामिकां. The word मामकीं appears to be preferable to मामिकां

मम इदं मामकं । मम इयं मामकी, तां मामकीं । “तदक-ममकावेक-वचने ” इति अण् ममकादेशश्च ।

In the Mahabharata we read —

ततो मामाह स मुनिर्गर्भमुत्सृज मामकं । Here the form used is मामकं, not मामिकं. We can safely postulate a cognate form मामकीं and reject मामिकां. For the above reason, we assume that the MS. reading is more accurate than the vulgate.

Stanza 8. The current reading of the third foot is भूत-ग्राममिमं, while the MS. reading is भूतग्राममिदं.

Stanza 11. The current text :—

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

पर भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

The MS. version, however, is as follows :

अवजानन्ति मां मूढा मानुषीं तनुमास्थितम् ।

पर भावमजानन्तो ममाऽव्ययमनुत्तमम् ॥ ११ ॥

The last word of the first hemistich in the current text is आश्रितम् which gives the meaning “resorting to the human body.” The word आश्रितं signifies “dependence.” “आश्रित—आश्रय-प्राप्तं शरणागतं अवलम्बितं अनुसृतं अधीनं वशवर्तिनं ; परमाण्वाकाशादिनित्य-सर्वद्रव्याणां आश्रितत्वं साधर्म्यं ।”

The word आश्रित means “one that has come for shelter” or who is “subservient” or a “follower”, “dependent” etc.

If we adopt the meaning “resorting to the human body”, for the Supreme Being, we commit the blunder of saying indirectly that the Brahman is not self-sufficient. The Brahman is अक्षर (imperishable) and अव्यय (immutable). It would be im-

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posing limitations on the absolute, to assert that He resorts to the human body. It will mean that the Brahman requires some आश्रय or support of another, in doing so. If it be objected that everything is dependent on शक्ति, we reply that the Brahman and His शक्ति are the same entity.

But if we adopt the reading of the MS, the omnipotence and self-sufficiency of Shri Krishna, who is Brahman, will become evident. On the basis of the Upanishadic saying अहं ब्रह्मास्मि "I am Brahman," Shri Krishna identifies himself with Brahman. The meaning according to the MS. reading will be, "assuming the human body" and is alone acceptable.

The last foot of this stanza according to the vulgate text is मम भूतमहेश्वर which means "not knowing my highest nature as the great Lord of all entities."

Let us see whether the expression भूतमहेश्वरम् "great Lord of (all) creatures" is suitable or not. The epithet भूतमहेश्वरम् can well apply to the Supreme Brahman, who is the Lord of all beings. But here Shri Krishna (the Brahman, the Lord) and his परभाव or transcendent status are postulated as distinct entities. We have got here the clear expression मम "mine." The expression "mine" implies difference between the speaker and the thing referred to as his. When मम भावः "my status" is mentioned, the attributes of "I", Brahman or the great Lord, cannot apply to that भाव or status. Hence the variant ममाव्ययमनुत्तमं is alone the suitable reading. The meaning according to this reading will be "persons who do not know my highest nature which is immutable and supreme."

The above interpretation appears to be the correct one. For Shri Krishna refers to this परभाव in VII. 24, in identical terms.

अव्यक्तं व्यक्तिभाषणं मन्यते मामनुजयः ।
पर भावमजानन्तो ममाव्ययमनुत्तमम् ॥

"The ignorant, the deluded persons, do not know my highest nature which is immutable and imperishable and which is supreme in the whole universe. Thought I am non-manifest, they consider me to have become manifest in human form (like an ordinary man)." (VII 24.)

Shri Krishna is here recapitulating the same idea. The original reading, then, as preserved in the MS. is:

अवजानन्ति मां मूढा मानुषीं तनुमास्थितम् ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ IX. 11.

"The ignorant, the deluded persons, do not know my highest nature which is immutable and supreme in the whole universe. They, therefore, slight me, considering me to have assumed the human body." (IX. 11).

The above discussion will convince the reader that the claim of the MS. reading ममाव्ययमनुत्तमम् to genuineness is well established. The variant of the vulgate text appears logically unsuitable.

Stanza 12. The current reading of the third foot is राक्षसीमासुरीं चैव, while the MS. variant is आसुरीं राक्षसीं चैव. The words have changed places in the current text and apparently there is no change of sense, but strictly speaking that is not so.

It has been declared in the preceding stanza: "When the Brahman is slighted and when people fail to know the highest nature of the Lord who is of the nature of the Brahman, their hopes and actions bear no fruit, and their minds become unsteady and devoid of the power of discrimination. Then they fall victims to the power of आसुरी प्रकृति: 'Asuric nature' wherein the quality of passion is dominant and then to that of राक्षसी प्रकृति: 'Rakshasic nature' wherein the dominant quality is darkness."

First one becomes subject to *Asuric* nature and then to *Rakshasic* nature. It is evident that the latter is lower than the former in the chain of degradation. The two natures are

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different. आसुरी प्रकृति: is anterior to राक्षसी प्रकृति: and hence we might expect that the word आसुरी should precede the word राक्षसी. For after becoming subject to आसुरी प्रकृति: one rolls down and down into the last ditch of degradation and reaches राक्षसी प्रकृति: which is a compact mass of the quality of darkness.

For this reason, we should have the words आसुरी and राक्षसी in the order that we find in the MS. Hence we hold that the MS. reading is the original one.

Stanza 14. The current version is:

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

The MS version is:

सततं कीर्तयन्तश्च यजन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

If we compare these two versions we find that in the MS. variant we have the word मां only once, in the second hemistich. There is, therefore, no necessity of any such word in the first hemistich. But in order to join the two clauses we would naturally require the conjunction च "and", which we find in the MS. reading

Moreover, we have the reading यतन्तः "exerting themselves" in the current text. It is not specified what sort of exertion is intended. One might think that the exertion intended may be the restraint of the senses, quiescence, self-control, compassion etc.

Unless some such supposition is put forward, the sense of यतन्तः is not complete. Such an elliptical expression opens the way to learned conjectures according to the whim of each. Now, when we have before us the MS. variant यजन्तः appropriately meaning "worshipping me through sacrifices etc.," there is no scope for conjecture, and we can understand the danger

of advancing merely plausible ones "They glorify Me, then they worship Me through sacrifices etc, being firm in their vows, and finally bow to Me, absorbed in devotion." The MS. reading clearly shows the order of worship, viz. first there is कर्तन, then यज्ञादि and then भक्ति This is the meaning we get, if we adopt the MS reading.

This shows that the sacrifice through wealth is referred to here, and in the 15th stanza, the mention of ज्ञानयज्ञ (sacrifice through knowledge) is made "Some people worship and attain Me—the Highest Self—by sacrificing through wealth, while others attain Me through the Knowledge Sacrifice" This is the meaning of the Lord's teaching here

Moreover, in this stanza we find the expression नित्ययुक्ता which means "always exerting themselves," that is exerting themselves in restraining the senses, in acquiring quiescence, self-control etc Or it may mean "always exerting themselves for the attainment of the Brahman "

When we have got such a sense from the expression नित्ययुक्ता, occurring in the second hemistich of this very stanza, what is the propriety of repeating the same thing over again in the word यतन्त in the first hemistich ?

The meaning of stanzas 14 and 15, according to the current and MS. readings will be as follows —

According to the current reading

"Those persons who glorify Me, exert themselves with firm vows, bow to Me with devotion and constantly endeavour to attain the Brahman, worship Me" (st 14)

"And others again worship Me offering up the sacrifice through knowledge They variously worship Me as one, as distinct in particular forms and as all-pervading in numerous forms." (st 15)

According to the MS version

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Vide translation of stanza 14 & 15.

For the above reasons, we hold that the correct reading is यजन्तः and not यतन्तः

Stanza 17. The correct reading of the second hemistich is वेद्यं पवित्रमोङ्कारं ऋक् साम यजुरेव च । "I am.....the Rik, Saman and Yajus." The MS. reading here is

"वेद्यं पवित्रमोङ्कारोऽथर्वं ऋक् साम वै यजुः ।"

Here the Atharva Veda is also enumerated, bringing the number of Vedas up to four. In view of the fact that the Atharva Veda is the source of all the other Vedas, it ought to be enumerated. Hence the MS. variant is surely superior.

Stanza 22. The current reading of the first पाद is: अनन्याश्चिन्तयन्तो मां while the MS. variant is: अनन्याश्च विरक्ता मां. The अनन्याः means those who contemplate nothing except the Supreme Brahman, the Lord and who have become absorbed in the Lord by wrapt concentration.

When we get such sense from the word अनन्याः, the use of the word चिन्तयन्तः is unnecessary and redundant. If, on the other hand, we have the word विरक्ताः, we get an additional sense viz. "those who have no desire for anything, no attachment to any object of enjoyment, who are not tempted by the good things of our mundane life," which is eminently appropriate here.

For the above reason, we hold that the MS. reading is more acceptable.

Stanza 23. The current reading of the fourth पाद is यजन्यविधिपूर्वकम् । The meaning is: "Even those who being devotees of other divinities worship with faith, worship Me only, (though) not in keeping with the commands of scriptures." But if we adopt the MS. reading यजन्ति विधिपूर्वकम् the meaning will be: ".....they worship Me, in accordance with scriptural injunctions."

The meaning of the MS. reading is directly opposed to that of the current text.

It is impossible to conceive that Shri Krishna should inculcate worship without the prescribed scriptural rules. He would never lend countenance to worship lacking in the requirements of the prescribed scriptural injunctions and prohibitions. Shri Krishna stood for scriptural commands as well as for the worldly rules of conduct and morality. He would not assert that "those who worship without fulfilling the requirements of scriptural prescriptions, verily attain Me." If he were to say like that, where is the scope for scriptural injunctions?

Anybody will worship anything without any proper rule or rite. There would, then, be no need for any scriptural injunctions and prohibitions. If the Lord can be attained without any prescribed rites whatsoever, then who will try to worship Him, undergoing severe hardships physically, mentally and economically?

We read that if such divinities like Vishnu, Brahma and Ganesha are worshipped without the prescribed rites, the whole worship comes to naught. The worship is not received by them. No benefit accrues and the labour is wasted. Nay, some divinities—the terrible ones—like Bhairava and Hanuman, if they are not worshipped as they ought to be, destroy the family, the fortune and everything of the negligent worshipper. Mere faith is of no avail. It is difficult to attain those divinities, in spite of faith, if the worship lacks in the required rites. If that is the case with lesser divinities, what to say of the Brahman, the highest manifestation of divine power? We can never believe that the glorious Shri Krishna, who came to this world to resuscitate religion and stood for scriptural command, should countenance the giving up of scriptural injunction.

Moreover, we have got here the word श्रद्धयान्विता: "possessing faith" as an attribute to those who worship or sacrifice.

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Now those who have faith, would never perform any rite which is not in keeping with the prescribed commands. And those who have no faith never care for any rites whether in accordance with injunctions or against them. In view of this adjective we can assert that the Lord is for the prescribed form of worship. The Lord has taught in many places that the sacrifice etc if lacking in proper rites should be abandoned.

Again, in III. 21 he says "If I do not carefully engage in actions which are to be performed by mankind in keeping with the scriptural prescriptions, the common people would follow in my path and give up the performance of rites laid down by the scriptures. There would result the decay of the race and I would be looked upon as responsible for it"

In III. 14-15, the Lord declares "The action which is in keeping with scriptural injunction is of the nature of the Brahman. Sacrifices are the results of such actions. Rain is produced by sacrifices. From rain is produced food. On food the whole world subsists. Sacrifice is the source of everything"

Undoubtedly, the sacrifice referred to here means the sacrifice according to the proper rites. Mere throwing of sacrificial wood in fire, with ghee or sesamum seeds, is no sacrifice if it lacks in the proper rites as laid down by the scriptures. Nothing can come out of such a sacrifice. Would ever Shri Krishna lend his weight to such wild assertions? Would the divinities or the Brahman, the highest divine manifestation, ever accept such a sacrifice?

Shri Krishna says "The gods, pleased by the sacrifices, grant wished-for rewards. Those gods are only my forms. The worship offered to such divinities through the sacrifices etc eventually reaches me." The dominant note of the teaching is the observance of scriptural injunctions and prohibitions.

At XVII. 5, Shri Krishna says, "Know that those people are said to possess the असुमे वृत्ति 'demonic nature' who

practise the penance (or sacrifice) without any scriptural rules and with pride and hypocrisy." Again, at XVII. 13, he declares that the sacrifice lacking in requisite scriptural rites is a तामस sacrifice (i. e. characterised by the quality of darkness).

Hence the worship of divinities, lacking in the proper rites, is ungodly and produced by the quality of darkness. Such a worship cannot be regarded as the worship of the Supreme Brahman.

Again Shri Krishna has said that those who worship divinities etc. reach the worlds of those divinities etc. He identifies himself with Brahman and considers the divinities his forms. He does not accept worship devoid of ceremonial observances.

From all this it follows that Shri Krishna did not say that those who worship the various divinities without any regard to scriptural injunctions, verily worship Me (Shri Krishna), as is clear from the MS. version which is as follows:

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्ते विधिपूर्वकम् ॥

For the meaning of this stanza vide translation

Thus ends the Ninth Chapter entitled "The Royal Knowledge and the Royal Secret" in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad-Gita by Rajavaidya Jivarama

Kalidasa Shastri.

Shri Bhagavad-Gita.

Rendering of the Gloss "Siddhidatri".

CHAPTER X

Stanza 8. The current reading here is अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते and it means, 'I am the cause of the origin of all the three worlds and it is from me, it is due to my support that the whole universe goes on. Thinking thus wise devotees worship me.'

Here the MS reading is अयं सर्वस्य प्रभव इतः सर्वं प्रवर्तते । The meaning of this will be—The power of the Supreme Spirit which is manifest in this Lord Krishna creates the three worlds and due to the same power the whole universe is going on. (The wise devotees think thus and worship Him)

What other men should think of Shri Krishna's Self or of the supreme Shakti in him is given in the MS in direct narration. This suits the context as is clear from the meaning given above.

Stanza 13. The current reading in this verse is ब्रवीषि मे where मे has to be interpreted as मां The case could be changed like that, but the MS. has directly ब्रवीषि माम्, "You tell me." Hence the reading मां is better than मे. Again we have got in Stanza 14 the reading यन्मां वदसि केशव where also we have the word माम् used. Thus the MS. reading ब्रवीषि मां is more accurate than ब्रवीषि मे.

Stanza 14. In the latter half of this stanza we have the reading न हि ते भगवन् व्यक्ति विदुर्द्या न दानया. according to the current recension. This means, 'O Lord, neither the gods nor the demons know thy origin or real nature.'

Here, however, there is no necessity of grouping the demons with the gods. The demons hate and are inimical to

Lord Krishna or Vishnu or the Supreme Spirit. This being the case how will they try to know Him? And not making the attempt there is no wonder if they do not know Him; nor can such persons in any way indicate His greatness. When one tries to know a certain thing but cannot know it, then that can be said to indicate the greatness of the thing to be known. But how can those who are avowed enemies, and who never try to know Him, be taken as indicating His greatness by their inability to know Him? It is impossible. Only those who have got a real love for an object can strive to know it, not those who hate. The demons have not therefore striven at all to know the Lord or the Supreme Spirit. Hence the word दानवाः is out of place here. The power of the Lord as the Supreme Spirit cannot be known even by the gods who try with all devotion and deep yearning. It is improper to speak in the same breath of such gods and of demons who are quite averse to any such effort and who hate the Lord. The demons do not try and do not attain it is natural. Hence the current reading न दानवाः is inaccurate.

The MS. reading here is न हि ते भगवन् व्यक्तिं विदुर्देवा महर्षयः । Here we have महर्षयः instead of न दानवाः । The meaning of this reading will be: "O Lord, even the gods and the mighty sages do not know thy nature or origin." And this is appropriate. In stanzas 12 and 13 above we find the names of the mighty sages Asita, Devala, Narada, Vyasa etc. are enumerated as knowing Him as the primordial Spirit. Hence it is fitting that they should be mentioned in the immediately following verse 14. So the MS. reading महर्षयः should be the correct one.

Stanza 16. The current reading of the first half of this verse is वक्षुमर्हस्यशेषेण दिव्या ज्ञातव्यैर्भूतयः which means "Kindly describe to me completely your heavenly and superhuman powers."

Here Arjuna begs to know the various heavenly manifest-

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ations of the Supreme Spirit in the form of Shri Krishna. This shows that Arjuna wanted to know, in which individuals of the different species such as human beings, birds, beasts, trees etc., resides some ray of the Lord. Now when the question is in which individuals of which classes of beings a spark of Lord Krishna is to be understood as manifested, what is the propriety of adding the adjective दिव्या: "divine"? When we read the description of the various manifestations given further on, we find that some of them are divine and some worldly also. This indicates that the adjective दिव्य "divine" cannot be applied universally to all the manifestations. No doubt in the case of Vishnu among the Adityas, the sun among lights, Marichi among the Maruts, the moon among the stars, etc., the word दिव्य is appropriate; but what about the others: the lion among the beasts, the crocodile among the aquatic animals, the eagle among the birds or the holy fig among the trees or the Brahmin among the Varnas? These are certainly not the दिव्यविभूतयः "divine manifestations". This also indicates that the questions of Arjuna must have been about the auspicious or great manifestations generally and not the divine ones only as we have got in the current recension. This is why the MS. reads वक्तुमर्हस्यशेषेण विभूतीरात्मनः शुभः । It means, "Please tell me fully your great auspicious manifestations."

Moreover the prose order of the current reading would be दिव्याः आत्मविभूतयः वक्तुमर्हसि, which is faulty from the grammatical point of view. The word विभूति ought to be in the accusative case plural which is विभूतीः, so that we may have दिव्या विभूतीः वक्तुमर्हसि । This we find in the MS. reading, which therefore is alone correct.

Stanza 17. The current reading of the second foot of this verse is त्वां सदा परिचिन्तयेत्. Here there is the word सदा which means "always". This question is put by Arjuna with the object of knowing from the Lord who is Brahman his several wonderful forms, when he became eager to know them. This question

means, "How can I know you by thinking on you always and in what all forms should I think of you?" But 'always' conveys the sense of 'throughout life' which does not suit the context. For now Arjuna has no need to ask how he may think on the Lord all his life long. He is now wishing to see and know the Lord on recognising His supernal nature, and he is questioning the Lord for this present purpose. So the MS reading is certainly better, which is as follows: कथं विद्यामहं योगिस्त्वां कथं परिचिन्तयन् "O Krishna in the form of a Yogi, how should I remember you? and how can I know then your nature?" Thus we have कथं in the place of सदा, and that appears to be more suitable.

Stanza 19. The current reading of the second foot is दिव्यां ह्यात्मविभूतयः. As regards the propriety of the word दिव्याः we have discussed in stanza 16. Taking that into consideration we shall be perfectly right to follow the MS. reading विभूतीरात्मनः शुभाः । Stanza 16 says, "Describe to me your auspicious manifestations completely." Complying with this request Shri Krishna replies, "Very well, I shall surely tell you, my own manifestations which are great and auspicious."

According to the current reading the Lord says हन्त ते कथयिष्यामि दिव्यां ह्यात्मविभूतयः "I shall tell you my own divine manifestations." First of all there is a grammatical fault as shown in stanza 16. There ought to be विभूती. accusative in place of विभूतयः nominative. We shall be able to account for this reading by assuming some words as दिव्या आत्मविभूतयः (यः सन्ति ताः) कथयिष्यामि, but it is far fetched ; and this we cannot expect from the master writers like Vyasa. The MS. reading does not offer any such difficulty as it reads हन्त ते कथयिष्यामि विभूतीरात्मनः शुभा । The word विभूति is in the accusative and there is no such word as दिव्या. but we have शुभा. in its place which gives a better sense. (Vide note on Stanza 16).

Apart from this in Stanza 40 of this chapter we have

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नान्तोऽस्ति शुभदिव्यानां विभूतीनां परंतप "O Arjuna, there is no end to my heavenly and beneficial powers." That is, in the 16th and 19th stanzas only शुभ or beneficial powers are mentioned, while in stanza 40 the heavenly and the beneficial powers are referred to. This shows that the Lord has referred to manifestations which are heavenly and also to those which are simply beneficial in common with others.

Stanza 22. The current version runs वेदानां सामवेदोऽस्मि and the MS. reads here वेदानां सामवेदोहम् । In the current reading we have got the word अस्मि and in the MS we have अहं in its place. The meaning of both readings however is the same.

Stanza 25. The current reading is गिरामस्येकमक्षरं (गिराम् अस्मि एकम् अक्षरम्) । Here the MS. reading is गिरामप्येकमक्षरम् (गिराम् अपि एकम् अक्षरम्) । The two readings do not differ in meaning.

Stanza 26. The current version has the reading यज्ञानां जपयन्नोऽस्मि, i. e. जपयन्न. अस्मि. Here the MS. reads जपयन्नोऽहं, i. e. व्यन्न अहम्. But both the readings convey the same sense.

Stanza 27. The current reading in the second half is पेरवतं गजेन्द्राणां, while the MS. reads पेरवणं गजेन्द्राणां. The word पेरवण is also used in the sense of पेरवत. We find in the Mahabharata a verse—

श्वेतैर्दन्तैश्चतुर्भिस्तु महाकायस्ततः परं ।
पेरवतो महानागोऽभवद्ब्रह्मभृता धृतः ॥

अध्रमातंग, श्वेतहस्ती, चतुर्दन्त, महानाग, पेरवण are all synonyms for पेरवत. So this reading पेरवण also is proper.

Stanza 42. The current reading of the first line is अथवा यदुनैतेन किं ज्ञातेन तवार्जुन । The meaning of this will be, "O Arjuna, what is the advantage of your knowing more than this?"

The MS. reads here अथवा यदुनोक्तेन किं ज्ञानेन तवाऽर्जुन । Know that whatever thing in the world has got some superior quality

or, power is formed of a part of mine. "Now what is the necessity of telling you any more of this knowledge?" In short the whole of this world has been pervaded by one part of mine.—This is the meaning of the MS. reading and it is proper here.

Thus ends the Tenth Chapter entitled "The Yoga of the Auspicious and Divine Manifestations" in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad-Gita by
Rajavaidya Jivarama Kalidasa Shastri.



Shri Bhagavad-Gita

Rendering of the Gloss "Siddhidatṛi"

CHAPTER XI

Stanza 4 The current reading of the latter half of this stanza is योगेश्वर ततो मे त्वं। योगेश्वर योगानाम् ईश्वर "The Lord of the Yogas." In this place we have योगीश्वर (योगिनाम् ईश्वरः योगीश्वर) in the MS. The meaning of this expression is "the Lord of the Yogins," i. e. the Master of all Yogins or the greatest Yogin.

The Lord has been referred to at many places as a Yogī and on the analogy of that we can give preference to the MS reading योगीश्वर.

Stanza 9 The current reading of the second foot is महायोगेश्वरो हरिः and the MS reading is महायोगीश्वरो हरिः. Vide note on Stanza 4.

Stanza 11. The current recension has दिव्यमाल्याम्बरधर which means "wearing heavenly flowers and garments." The MS however reads here दिव्यमालावरधरम् meaning "wearing garlands of celestial flowers and heavenly garments." Now if we accept the current reading it may mean that the Lord was decorated with flowers which were used loose and not in garlands. But such is not the case garlands are used and not loose flowers. So the MS reading is better, as it denotes garlands of divine flowers or, it may be, of other divine things.

Stanza 16 The current reading of the fourth foot of this stanza is पश्यामि विश्वेश्वर विश्वरूप where विश्वरूप is a vocative for Shri Krishna. And if this is the case we are at a loss to construe पश्यामि. In the first half of this stanza we see that Arjuna has said, "I see you who have many hands, stomachs, mouths and eyes and who are of infinite form on all sides." Here

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mentioned in the Vedas and applied to Him the attributes, he had read in the scriptures Vide stanza 19 also where Arjuna uses the attribute अनादिमध्यान्तम् "without beginning, middle and end". So the correct reading is पश्यामि विश्वेश्वर विश्वरूपम् and not पश्यामि विश्वेश्वर विश्वरूप.

Stanza 20 In the current version the third foot reads तवेदम् (तव इदम्) 'yours this'. Instead of this we have तवेदम् in the MS (तव ईदम्) 'yours like this' and this is correct 'O high souled one, all the three worlds are being troubled at the sight of this your wonderful and terrible appearance'. This is the meaning according to the current reading, while the reading according to the MS gives the following sense 'O high souled Shri Krishna, all the three worlds are being troubled, looking at your terrible and wonderful appearance like this'. This is suitable.

Stanza 21 The current reading of this stanza is

अमी हि त्वाऽसुरसंघा विशन्ति केचिद् भीताः प्राञ्जलयो गृणन्ति ।

स्वस्त्युक्त्वा महर्षिसिद्धसंघा स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥२१॥

In this verse Anandagiri, Nilakantha and other commentators have accepted the reading असुरसंघा. But the correct reading is सुरसंघा. For the second foot of this verse means "Many looking at this uncommon appearance and being terrified, are folding their hands and praising you". Thus the word केचिद् "some" forms a connecting link with the first foot. The meaning of both these lines will then be, "These groups of gods are entering in your cosmic appearance (they become one with it and disappear) and some of them, being terrified at the appearance never before seen anywhere, praise you with folded hands." In the third line immediately after we have, "The assembly of sages are variously praising the saying, O peace and prosperity for us and the world!" Thus Arjuna is speaking about the sages and the gods and naturally there is no need of inserting the demons here. To mention the demons in the beginning, before the gods etc., is also not possible. Again in stanzas 21 and 22

we have the mention of gods, sages, Rudras, Adityas, Vasus, Sadhyas, Vishve devas, Ashvini Kumaras, Maruts, Manes Gandharvas, Yakshas etc and in this order Undoubtedly demons (or Duryodhana etc) cannot come at the beginning of this list Moreover in vers^o 22 we have गधर्वयक्षाऽसुरसिद्धसंघा Here the demons are enumerated after Yakshas and Gandharvas as these two latter are an inferior class of deities, and this is the proper order So to have the mention of demons before all Gods is not possible

Even if we mean by 'Asuras' Duryodhana and others of demoniac qualities, still this is impossible as there cannot be the enumeration of men before the gods Also Duryodhana etc are mentioned separately from the 26th stanza beginning अमी सर्वे धृतराष्ट्रस्य पुत्रा upto the 29th verse where we have the description of Arjuna witnessing all the people come for the great war including the sons of Dhritrashtra, kings, armies, warriors who were all being crushed under the teeth of this Cosmic Person Hence those adopting the reading असुरसंघा are mistaken, the correct reading being सुरसंघा, as we find in the ancient MS too

In this stanza the third foot reads स्वस्तीत्युक्त्वा महर्षिसिद्धसंघा in the current recension Herein the Siddhas are mentioned after the great sages This also is not appropriate In the 22nd stanza गन्धर्वयक्षाऽसुरसिद्धसंघा we have the mention of the Siddhas So there cannot be any repetition of it here, and the MS. reading स्वस्तीति चोत्तरैव महर्षिसंघा is alone correct

Stanza 26 The current reading of the present stanza is अमी च त्वाऽधृतराष्ट्रस्य पुत्रा सर्वे सद्देवाऽवनिपालमुख्यै । We are at a loss to know the construction of the word त्वाम् We cannot 'understand' any word like विशन्ति also The reason for this is that from the beginning of the 26th stanza up to the first half of the 27th stanza we have got one sentence only, viz "These sons of Dhritrashtra with all other kings, and Bhishma, Drona, Karna with

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all our warriors (ते वक्त्राणि विशन्ति) are entering your fearful mouth" This being the case, there is no necessity for any such word as त्राम् and the MS reading अमी सर्वेधृतराष्ट्रस्य पुत्राः । सर्वे-सर्वैवावनिपालसहै ॥ bears us out

The meaning according to it can be expressed as follows :

सर्वैरनिपालसहै राज्ञां समूहैः सहैव धृतराष्ट्रस्य पुत्राः शतसंख्याकाः सर्वे दुर्योधनादयो भीष्मो द्रोणस्तथासौ सूतपुत्रः कर्ण अमी सर्वे योधा अस्मदीयैर्घमुख्यैरप्रगण्ययोधैरपि सह दंष्ट्राभि करालानि विकरालानि भयानकानि ते तव वक्त्राण्यनेकमुखानि प्रतिविशन्ति ॥ चंद्रघण्टा ॥

Here there is no need or place for त्वां and so we can safely say that the MS reading is correct

Stanza 27 In the current recension of the Bhagavadgita we have the stanza यथा नदीनां बहवोऽम्बुवेगा after the line सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः । But in this MS there is one full stanza after this and two lines more which are not found in the current recension. If these six lines are taken into consideration the whole description becomes more vivid and graphic, and some new material is added. The readings according to the current and ancient recensions and their meanings are as follow —

The current recension

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ॥
केचिद्विलग्ना दशनान्तरेषु सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥
यथा नदीनां बहवोऽम्बुवेगा समुद्रमेवाभिमुखा द्रवन्ति ॥
तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥

Which means—All these are entering your mouths which are fearful on account of the terrible fangs. Some are seen sticking between the teeth and with heads crushed. (27)

Just as many streams of rivers run towards the sea, in the same way all the human warriors are entering your mouths which are burning on all sides. (28)

The MS reading with the lines which are not found in the current Bhagavadgita is as follows :

we have the mention of gods, sages, Rudras, Adityas, Vasus, Sadhyas, Vishve-dévas, Ashvini Kumaras, Maruts, Manes, Gandharvas, Yakshas etc. and in this order. Undoubtedly demons (or Duryodhana etc.) cannot come at the beginning of this list. Moreover in verse 22 we have गन्धर्वयक्षाऽसुरसिद्धसंघाः. Here the demons are enumerated after Yakshas and Gandharvas as these two latter are an inferior class of deities, and this is the proper order. So to have the mention of demons before all Gods is not possible.

Even if we mean by 'Asuras' Duryodhana and others of demoniac qualities, still this is impossible as there cannot be the enumeration of men before the gods. Also Duryodhana etc. are mentioned separately from the 26th stanza beginning अमी सर्वे धृतराष्ट्रस्य पुत्राः upto the 29th verse where we have the description of Arjuna witnessing all the people come for the great war including the sons of Dhritrashtra, kings, armies, warriors who were all being crushed under the teeth of this Cosmic Person. Hence those adopting the reading असुरसंघाः are mistaken, the correct reading being सुरसंघाः, as we find in the ancient MS. too.

In this stanza the third foot reads स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः in the current recension. Herein the Siddhas are mentioned after the great sages. This also is not appropriate. In the 22nd stanza गन्धर्वयक्षाऽसुरसिद्धसंघाः we have the mention of the Siddhas. So there cannot be any repetition of it here; and the MS. reading स्वस्तीति चोत्रैव महर्षिसंघाः is alone correct.

Stanza 26 The current reading of the present stanza is अमी च त्रां धृतराष्ट्रस्य पुत्राः सर्वे सदैवाऽयनिपालमुख्यैः। We are at a loss to know the construction of the word त्वाम्. We cannot 'understand' any word like विशन्ति also. The reason for this is that from the beginning of the 26th stanza up to the first half of the 27th stanza we have got one sentence only, viz. "These sons of Dhritrashtra with all other kings, and Bhishma, Drona, Karna with

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all our warriors (ते वक्त्राणि विशन्ति) are entering your fearful mouth" This being the case, there is no necessity for any such word as द्याम् and the MS reading अमी सर्वेधृतराष्ट्रस्य पुत्रा । सर्वे-सैवावनिपालसङ्घै ॥ bears us out

The meaning according to it can be expressed as follows :

सर्वैरग्निपालसङ्घै राज्ञां समूहैः सहैव धृतराष्ट्रस्य पुत्राः शतसंख्याकाः सर्वे दुर्योधनादयो भीष्मो द्रोणस्तथासौ सूतपुत्रः कर्ण अमी सर्वे योधा अस्मदीयैर्धनुस्त्वैरप्रगण्ययोधैरपि सह दंष्ट्राभिः करालानि विकरालानि भयानकानि ते तव वक्त्राण्यनेकमुखानि प्रतिविशन्ति ॥ चंद्रघण्टा ॥

Here there is no need or place for त्वां and so we can safely say that the MS reading is correct

Stanza 27 In the current recension of the Bhagavadgita we have the stanza यथा नदीनां वहवोऽम्बुवेगा after the line सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः । But in this MS there is one full stanza after this and two lines more which are not found in the current recension. If these six lines are taken into consideration the whole description becomes more vivid and graphic, and some new material is added. The readings according to the current and ancient recensions and their meanings are as follow —

The current recension

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ॥
केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥
यथा नदीनां वहवोऽम्बुवेगा समुद्रमेवाभिमुषा द्रवन्ति ॥
तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥

Which means—All these are entering your mouths which are fearful on account of the terrible fangs. Some are seen sticking between the teeth and with heads crushed. (27)

Just as many streams of rivers run towards the sea, in the same way all the human warriors are entering your mouths which are burning on all sides. (28)

The MS reading with the lines which are not found in the current Bhagavadgita is as follows .

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।

केचिद्विलग्ना दशनांतरेषु सन्दृश्यन्ते चूर्णितैरुत्तमानैः ॥ २७ ॥

नानारूपैः पुरुषैर्योध्यमाना विशन्ति ते वक्त्रमचिन्त्यरूपम् ।

योधिष्ठिरा धातराष्टस्य योधाः शस्त्रैः कृत्वा विविधैः सर्वै एव ॥ २७-१ ॥

त्वत्तेजसा विहता नूनमेव तथा हीमे त्वच्छरीरप्रविष्टाः ॥ २७-२ ॥

यथा नदीनां वहवोऽभ्युवेगाः समुद्रमेवाभिमुखा द्रवन्ति ॥

तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभितो ज्वलन्ति ॥ २८ ॥

The meaning of the verses 27-1 and 27-2 will be as follows—The soldiers of Yudhishtira and of the son of Dhritarashtra fighting with various warriors and all cut down by several weapons enter your mouth the appearance of which is beyond imagination; and I see these others quite vanquished by your lustre and then entering your body.

Stanza 28. The current reading of the last foot is विशन्ति वक्त्राण्यभिविज्वलन्ति. Here there are two उपसर्गs used, viz. अभि "towards" and वि "specially". The meaning then will be "They enter into the mouths which are burning brightly in front."

The MS. reading here is विशन्ति वक्त्राण्यभितो ज्वलन्ति। अभितो means "on all sides." The meaning of this line then will be, "They enter into the mouths which are burning (or shining) on all sides." This reading is decidedly more vivid than the current one.

Stanza 34. In the current recension the second line has योधवीरान् which means "the warrior-heroes". In order to have the meaning "heroic warriors" we should put the word वीर first in the compound and read वीरयोधान्. This we find in the MS. It gives the meaning directly and is a more beautiful expression.

Stanza 37. The current reading of this line is कस्माच्च ते न नमेरुमहात्मन् and the manuscript reads here कस्माच्च ते न नमेयुर्महात्मन्. Both the readings नमेरन् and नमेयुः mean the same. Still the form नमेयुः in the Parasmaipada is more in vogue, and it may be preferred to the current reading.

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Stanza 38 The current reading of the third foot of this stanza is वेत्तासि वेद्यं च परं च धाम and the MS reading here is वेत्तासि वेद्यं परमं च धाम. परं and परमं mean the same thing. Yet परमं is more expressive. Moreover there is no need of the repeated use of the letter च though the metre forces it on us if we read परं. Hence the MS reading परमं च धाम is alone genuine here.

Stanza 39 The current reading of this stanza is

वायुर्यमोऽग्निर्वरुणं शशांकं प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वं पुनश्च भूयोऽपि नमो नमस्ते ॥

The meaning of this will be 'O Lord, you are the Wind, you assume the forms of Death, Fire, Varuna, the Moon, Daksha and Brahma. I bow to you thousands of times and again and again I bow to you.'

The MS reading here has half a stanza more than the current recension, as follows

वायुर्यमोऽग्निर्वरुणं शशाकं प्रजापतिस्त्वं प्रपितामहश्च ।
अनादिमानप्रतिमप्रभाव सर्वेश्वर सर्वमहाविभूते ॥
नमो नमस्तेऽस्तु सहस्रकृत्वं पुनश्च भूयोऽपि नमो नमस्ते ॥

The meaning of these lines will be as follows, "O Lord, you are Wind, Death, Varuna and the Moon. You are Daksha the Creator and Brahma the Grand sire. You are the God of all, whose greatness, glory and power are more than those of all men, Gods and other beings in the three worlds. There was nothing prior to you who are the source of all. I bow to you thousands of times and I bow again and again, O Lord."

It is quite clear from this that the praise has been heightened and made realistic by the extra lines which we find here.

Stanza 40 The current reading of this stanza is

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्वे ।

अनतवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥

The meaning of this will be as follows:—

“O Lord whose form is the whole movable and immovable universe, who are of infinite power, I bow to you from behind and from before To you who have pervaded the ten directions I bow from all sides Your prowess is immeasurable and you have pervaded the whole universe mobile and stationary, so are you of the form of the whole universe ”

Here the MS has an additional half-stanza and its meaning will be found below.

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्वं ।
 नहि त्वदन्यः कश्चिदस्तीह देव लोकत्रये दृश्यतेऽचित्यकर्मा ।
 अनन्तवीर्यामितविक्रमस्त्वं व्याप्नोषि सर्वं च ततोऽसि सर्वः ॥

“O Lord whose form is the All, the universe of things moving and stationary, I salute you in front and behind To you who are expanded in the ten directions I bow in all ten directions O God, there is none but you in the three worlds, & you have pervaded the whole universe None can know the play of your power O Lord of infinite strength, of immeasurable prowess, you have pervaded the whole universe, so are you of the form of the All (Your form is the whole universe, you are the soul of everything from the Creator to a blade of grass.)”

The reader can understand how the additional half stanza in the ancient reading increases the effect of the context

Lokamanya Tilak has interpreted the stanza as follows—
 सर्वं समाप्नोषि ततोऽसि सर्वं । “सर्वको यथेष्ट होनेके कारण तुम्ही सर्व हो”
 (*Gita Rahasya*, Hindi Edn) “You are the Fulfiller of all and so you are the All ” Lokamanya Tilak must have noticed here that the reading is समाप्नोषि which cannot mean व्याप्नोषि “you have pervaded” and he has explained it as quoted above सम्प्रसम्यक् प्रकारेण सर्वं जगत् जगत्स्थितान् जीवमात्रान् आप्नोषि प्राप्नोषि ण्कीभूते भवसि यथेष्ट असि तत् कारणात् ‘Because you reach all beings in the whole world in every respect, & unite with or fulfil them’
 In this way Lok Tilak has modified the meaning of समाप्नोषि,

differing from all other commentators, and this interpretation seems slightly better if the current reading be accepted

Anandagiri does not say anything on this point Shankara and authors of other commentaries like Tattvaparakashika, Madhusudani, Shankaranandi, Sadanandi, Paramartha Prapa, Raghavendri, Shridhari and Nilakanthi interpret this stanza in the following manner in more or less the same way

सर्वं समस्तं जगत् प्राप्नोषि सम्यक् एकेन आत्मना व्याप्नोषि अत तस्मात् सर्वः असि भवसि । "You reach, i e have fully pervaded the whole universe by yourself, therefore you are All "

समाप्नोषि, सम्+आप्नोषि. The real meaning of this is, " You attain or bring to an end the whole world entirely " But this interpretation is not applicable here and so almost all the commentators have assumed the idea of " pervading " and these commentators are thus 'compelled to interpret सं as वि. But this is untenable आप्त with सम् gives us समाप्त "finished", the same with वि gives us व्याप्त "pervaded", व्याप्त with अव and प्र gives us अवाप्त "obtained" and प्राप्त "attained" respectively In the same way we have अपहार "taking by force", विहार "play" These forms show us clearly that different *upasargas* give us varying meanings and whenever some one brings out the same meaning from different *upasargas* it is nothing but far-fetched

The reason is the meaning of a root is changed by an *upasarga*, as Durgadasa says in his Mugdhabodha Tika उपसर्गेण धात्वर्थो बलान्न्यत्र नीयते । नीहाराहारसंहारप्रतीहारप्रहारयत् ॥ "Owing to the force of an *upasarga* the meaning of the root is changed, as for example the word हार derived from हृ means a garland or an ornament but with the *upasarga* नि it gives निहार or नीहार which means 'mist' If आ is prefixed to हार it means 'food', संहार means 'ruin, destruction', प्रतिहार or प्रतीहार gives us the meaning 'door keeper', with प्र we get the word प्रहार which means 'blow' " In the same way the two *upasargas* वि and सम् cannot give the same sense strictly Had this ancient reading

been undiscovered, then perhaps we would have been justified in interpreting after Lok. Tilak. But here we have the reading व्याप्नोपि clearly, so all this complication is avoided. Hence the MS. reading व्याप्नोपि सर्वे च ततोऽसि सर्वः is alone correct and not the current reading सर्वे समाप्नोपि ततोऽसि सर्वः ।

Stanza 43 The current reading of the first half of this stanza is पिताऽसि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् । The meaning of this will be, "You are the father of the world both moving and nonmoving and you are its adorable highest preceptor." Here Arjuna means not merely the mortal world of moving and nonmoving beings but the whole universe, and this is revealed by the MS reading viz. त्वमस्य विश्वस्य गुरुर्गरीयान्, विश्वस्य meaning ब्रह्माण्डस्य. Moreover there is no need of the adjective पूज्यः, for a 'Guru' is naturally worshipful, and more so when he is 'very great'. Also विश्वस्य "of the universe" is quite appropriate here. Hence the manuscript reading विश्वस्य is preferable to the current पूज्यश्च.

Stanza 44. The current reading of the last line of this stanza is प्रियः प्रियायाऽर्हसि देव सोढुम् । Here Arjuna is begging pardon for the offences which he might have committed and he exemplifies how he should be forgiven. A father forgives the wrongs of his son, so does a friend of a friend; and Arjuna wants the Lord to forgive him also in the same way.

But the intended meaning cannot be had from the current reading which is incorrect. For it would mean: "Just as a father forgives his son's fault, and a friend his friend's, so should you, being my friend and wellwisher, (or because I am your friend), also forgive any faults of mine." But the MS., reading प्रियस्य for प्रियाय, means: "...his friend's, or a husband that of his wife, so should you forgive any faults of mine."

Twice we have the genitive along with the nominative, as :

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पुत्रस्य अपराधं पिता इव, सख्युः मित्रस्य सखा मित्रं इव, so too should we have प्रियस्य कलत्रस्य पत्न्याः प्रियः पतिः इव. This is found in the MS which is therefore correct

Stanzas 44, 45 Every body knows that in the current recension of the Bhgavadgita, we get अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा etc just after stanza 44 तस्मात्प्रणम्य etc But the MS has got between them three verses more It will be seen after due consideration of the two recensions and their meaning given below, how far the context is modified by these extra stanzas and their beauty will appeal to all readers The current reading is as follows :

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।
 पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥ ४४ ॥
 अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ॥
 तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥ ४५ ॥

and the meaning of the 45th stanza will be, "I have been exceedingly glad by looking at your appearance which was never seen before, and my mind has been filled with consternation and awe So, O Lord, graciously show me your former form and, O Lord of Gods and Dweller in the Universe, be pleased with me "

The MS reading of the passage with three additional stanzas and the चंद्रघण्टा commentary thereon are as follows :-

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ॥
 पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियस्यार्हसि देव सोढुम् ॥ ४४ ॥
 दिव्यानि कर्माणि त्वाऽद्भुतानि पूर्वाणि पूर्वा ऋषयः स्मरन्ति ॥
 नान्योऽस्ति कर्ता जगतस्त्वमेको धाता विधाता च विभुर्भवथ ॥ ४४-१ ॥
 त्वादभुतं किं नु भवेदसह्यं किं वाऽशक्यं परतः कीर्तयिष्ये ॥
 कर्तासि सर्वस्य यतः स्वयं वै विभो ततः सर्वमिदं त्वमेव ॥ ४४-२ ॥
 अत्यद्भुतं कर्म न दुष्करं ते कर्मोपमानं न हि विद्यते ते ॥
 न ते गुणानां परिमाणमस्ति न तेजसो नाऽपि न्यस्य नर्देः ॥ ४४-३ ॥

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ॥

तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास

॥ ४५ ॥

तस्मान्त्वं सचराचरस्य लोकस्य पितासि अस्य विश्वस्य गरीयान् गुरुरसि....लोकत्रयेऽप्यप्रतिमप्रभावोसि, इत्यादिकारणसमवायात् कार्यं मम देहं प्रणिधाय भूमौ दण्डवत्कृत्वा प्रणम्य ईशं ब्रह्माण्डेश्वरमीड्यमिन्द्रादिदेवैः स्तूयमानं ब्रह्मरूपिणं त्वामहं प्रसादये । हे देव पिता पुत्रस्यापराधान् सोढुमिव यथार्हति, सखा मित्रं सख्युः मित्रस्यापराधान् सोढुमिव यथार्हति, प्रियस्य प्रियजनस्य भार्यादिप्रियजनस्यापराधान् सोढुमिव यथा प्रियः पत्यादिप्रियजन इव यथापराधान् सोढुमर्हति, तेनैव प्रकारेण प्रियस्य तेऽतीव हृदयंगमस्य प्रियतमस्य ममापराधान् मया कृतान् ज्ञाता-ज्ञातान् वापराधान् प्रियः मे हृदयंगमस्त्वं सोढुमर्हसि । यतः त्वं वयसा विद्यया ज्ञानेन च तथा त्रैलोक्यस्वामिरूपेण च मे गुरुरसि मे प्रियोऽसि ॥ ४४ ॥

पूर्वाणि पूर्वकाले त्वया कृतानि सृष्टेरारंभादद्यावधि कृतानि पुरातनेभ्यः सर्वेभ्यश्च महर्षिभ्योऽपि प्राचीनानि दिव्यानि देवानां मानवानां बुद्धेरगम्यानि मानवैश्च दैवैरक्षक्यानि त्वया लीलयाऽवतीर्य कृतानि तव कर्माणि चरितानि पूर्वाः प्राचीनाः पुरातनाः सर्वज्ञा ऋषयः स्मरन्ति कीर्तयन्ति । जगत्तः कर्तान्यस्त्वत्तोऽन्यो नास्ति त्वं एक एव विश्वस्य कर्तासि धाता जगद्धारको रत्नकः प्रवर्तको विधाता जगन्निर्माता, स्रष्टा विभुः समर्थो भवः साक्षात् शंकरस्त्वमेवासि शंकरस्य कृपया वरेण च दिव्यशक्तिं सामर्थ्यं प्राप्तस्त्वमेव असि ॥ ४४-१ ॥

तत्राद्भुतं किन्तु भवेत् ? किमपि न । तव शक्त्याः किमप्यद्भुतमाश्चर्यरूपं नास्ति यदेवादीनामाश्चर्यकरं तत्तत्र नाश्चर्यरूपं । तयासद्यमपि किन्तु भवेत् ? किमपि न, सर्वमेव सोढुं तव शक्तिर्विद्यते । यथा च ब्रह्मविष्णुमहेन्द्रादिदेवः स्पर्शाऽक्षमं मन्दरोद्भूतं हालाहलविषं शंक्रोऽपिवत् तच्छंकरदत्ता शक्तिस्त्वयि विद्यते तेन तयासद्यं किमपि न ।

परतः परब्रह्मण आरभ्य स्तम्बपर्यंतं तवाशक्यं किञ्च भवेत्? न किमपि ।
ब्रह्माण्डे सर्वमेव त्वया शक्यमस्तीति कीर्तयिष्ये अतः परं स्वस्थो भूत्वा-
प्येतद्भवद्गुणानुवर्णनं सततं करिष्ये । हे विभो सर्वशक्तिमन् वै अवश्यं
स्वयमेव त्वं स्वयमेव ब्रह्माण्डस्य कर्तासि रचयितोत्पादकः सृष्टेराद्यकर्ता-
ऽसि ततस्तस्मात्कारणादिदं ब्रह्माण्डं जगत् त्वमेव त्वद्रूपमेव इति
मन्ये ॥ ४४-२ ॥

यद् ब्रह्मादिदेवैरशक्यं अत्यद्भुतं कर्म तत् ते तव दृष्ट्या न दुष्करं
किन्तु त्वया सर्वं सुकरमेव । ते तव कर्मोपमान कर्मणां पराक्रमाणां स्वशक्ति-
प्रतिपादितकार्याणामुपमानं सादृश्यं उपमा साध्यसाधनं हि अवश्यं ब्रह्माण्डे
न विद्यते तत्र गुणानां परिमाणं मर्यादा प्रमाणं च नहि नैव विद्यते । तव
तेजसस्तत्र बलस्य तव क्रुद्धेः समुद्धेरैश्वर्यस्याऽपि प्रमाणं मर्यादा
नास्ति ॥ ४४-३ ॥

हे भगवन् अदृष्टपूर्वं देवादीनामपि दृष्टिमर्यादां न प्राप्तं मयाऽन्यैः
कैश्चिदपि न दृष्टं तव इदं विराट् स्वरूपं दृष्ट्वाऽहं हृष्टोऽस्मि तथैवैतादृग-
द्भुतरूपदर्शनेन च मे मनः प्रव्यथितं प्रकर्षेण पीडितं दुःखितं भीतं चाऽस्ति ।
अतः हे देव हे जगतो निवासरूप जगद्रूपेण स्थित जगतोऽणुपरमाणुरूप
वस्तुमात्रेषु जीवमात्रेषु जडचैतन्यादिष्वधिष्ठित हे देवेश, इन्द्रादिदेवाना-
मोश्वर प्रसीद ममोपरि प्रसन्नो भव च मे मह्यं तदेव मित्ररूपेण सारथि-
रूपेण च स्थितं रथोपरिष्ठं भवद्रूपं भुजद्वयोपेतं दर्शय त्वं पूर्वरूपं धारय ॥४५॥

चंद्रघंटा टोका—41. You are the father of all the moving and
non-moving beings, you are the great Master of all this universe.
None in the three worlds has got so much might as you have.
So I lie prostrate before you on the ground and I propitiate you
who are the Lord of the universe and who have been praised
by Indra and other Gods. O Lord, may you forgive all my faults
as a father does those of his son, or a friend those of a
friend or a husband of his wife (I am your friend and servant,
O Lord, and so you should forgive all my faults whether com-

mitted intentionally or unintentionally as you are my preceptor and you should forgive me just as a father forgives his son or a friend his friend or a dear person his dear one, without keeping any grudge in the mind. You are also older than I and you are far more advanced in knowledge than I am, and are more over the Lord of the universe.)

Or, the father should not think of the offences of his son and a friend should not do so about his friend but they should respectively forgive them. In the same way you should not mind my offences committed knowingly, unwittingly or by ignorance, for I am near and dear to you. You should indeed forgive my offences.

44 (1). All your actions are wonderful indeed, your actions which have been done from time immemorial till now and which are even older than the oldest sages and which cannot be understood by the intellect of men, and which cannot be performed by men and Gods but which have been done by you playfully in the incarnations. All these deeds, O Lord, have been praised by the mighty sages of yore, the wise men who have been enabling others to know these great deeds. O Lord, there is no Creator of the world except yourself. You yourself are the Creator and maintainer of the whole universe. (You effectuate, you are Shiva Himself; performing penance in His name you have attained divine power and skill by His grace and boon.)

44 (2). O Lord, what is miraculous in your eyes? Nothing. That is, all things which appear to be wonderful to all beings, are not so to you. Is there anything which cannot be borne by you? No, nothing. All things which all the Gods including even the Creator cannot bear can be borne by you (as you are the devoted disciple of Lord Shankara. At the Churning of the Ocean Lord Shankara had drunk the deadly poison which could not even be touched by other Gods like Brahma, Vishnu, Indra and others. This power of bearing all things has been granted by Lord Shankara to you. This is why

Chapter 11. English Rendering of the Gloss "Siddhidatṛi"

you can bear anything in the world.) Nothing is impossible on the face of the earth for you. I shall sing your praise even upto my last breath. O you all-powerful One, you alone are the first Creator of the world and therefore this whole world is your appearance. This is my belief.

44-(3). That which is impossible for Brahma and other Gods, such miraculous deeds can be easily performed by you. There is no parallel for your prowess, no limit for your good qualities. In the same way there are no bounds for your power, valour, affluence and greatness.

45—O Lord, I am exceedingly glad, looking at this cosmic form of yours beyond the vision of even Brahma and other Gods, and not seen before by me or anyone else. But at the same time on account of the wonder there is a feeling of awe and fear in my mind. Therefore be pleased, O Lord who abide in all things right from the atom onwards and in every life, mainstay of the world and Overlord of Indra and other Gods. And show me, O Lord, that very former appearance of a friendly charioteer sitting on my chariot. This is the meaning according to the commentary *Chandraghanta*.

Stanza 46. The current reading has चतुर्भुजेन "having four arms." But the MS. reads here भुजद्वयेन "having two hands." While in human form we cannot expect more than two hands for Krishna and we get sufficient proof for this in the Mahabharata and other works. By Yogic powers he might have been able to assume a form having four arms or more or any form he liked but ordinarily Shri Krishna had no more than two arms. Arjuna did not request Shri Krishna to show the divine form with four arms by the agency of Yoga. Arjuna was terrified to see the cosmic form of the Lord and he wanted to see him in the ordinary form of a human being just as he was appearing among all men in general. Moreover in this very stanza Arjuna wants to see the Lord wearing a crown, with mace and discus

in the hands Had he meant the four-armed shape he would have mentioned the other two things viz the conch and the lotus to be assumed in the third and fourth hands

Moreover in st 51 Arjuna clearly says, "Seeing this gentle and beautiful human form of yours I have become calm now " Here we find clearly mentioned the "human (मानुषं) form" which is of course endowed with two hands only Hence the current reading चतुर्भुजेन is incorrect while the ancient one भुजद्वयेन fits in with the context and is alone genuine

Stanza 48 In the third foot the current reading is परंरूपः शक्य अहं नृलोके which means "I with the above characteristics cannot be seen by others, excepting you, in this world of men, whether by learning the Vedas, by alms and rites or the most advanced penance "

The MS reads in the following way: परंरूपं शक्यमिदं नृलोके । The Lord has described the form he has just displayed from the beginning of the 47th stanza This same theme is continued in stanzas 48, 49 Now after speaking about his form in st 47, it is incongruous to say in 48, "I cannot be seen " It ought to have been, 'None is able to see my form ' Also it is inconceivable that he could not be seen As a matter of fact both the armies were seeing the Lord in person in the war, and upto the end of his human body he was visible But what is said is that the particular form which the Lord showed Arjuna by the power he had acquired by austerity in the name of God Shiva was not for any body's vision but Arjuna's. The meaning of these three stanzas will be as follows :

47 O Arjuna, I have by my Yogic power graciously shown you my universal form which is supernal, uncommon and lustrous, and this has not been seen by any one before save by you now

48 O Arjuna, this form which I showed you cannot be

Shri Bhagavad-Gita

Rendering of the Gloss "Siddhidatri"

CHAPTER XII

Stanza 3. The current reading of the second foot is पर्युपासते while the MS. variant is मामुपासते. We hold that the latter one is correct. The phrase मामुपासते also occurs in the preceding stanza. It is taught here that Shri Krishna should be meditated upon as the Supreme Brahman. If we adopt the variant of the vulgate text viz. पर्युपासते, the meaning would be that Shri Krishna is here teaching the worship of the Brahman as if it were a different entity from himself. For, he is made to declare, "But those who, restraining the senses, and with a mind equable everywhere, rejoicing at the welfare of all beings, meditate on the indescribable, imperishable, the non-manifest, the all pervading, the unthinkable, the indifferent, immovable and constant Brahman, necessarily reach Me." If we adopt the reading पर्युपासते we have to supply the object "ब्रह्म" and the resulting meaning would suggest that the Brahman and Shri Krishna are different. "Those who worship the Brahman, of above epithets, necessarily reach Me." Shri Krishna does not intend to say so. Neither does the context demand such an interpretation. By showing his cosmic form to Arjuna, Shri Krishna convinced him that he was identical with the Brahman. To strengthen the conviction of Arjuna, Shri Krishna teaches here that He should be meditated upon as "imperishable, indescribable etc." He teaches meditation on himself, for he is identical with the Brahman. Hence the variant मामुपासते, which alone brings out this point clearly, is more appropriate than the current reading.

As declared in st. 2, those who fix their mind on the Brahman in the form of Shri Krishna with the highest faith and constant devotion and worship Shri Krishna (who is one-

with the Brahman), are considered by Him as the best Yogins. Then they are qualified for attaining the Brahman in the form of Shri Krishna. "After acquiring this fitness," declares Shri Krishna, "those persons who, restraining the senses and with a mind equable everywhere, rejoicing in the good of all beings, meditate on Me who am one with the Brahman and am above personality and therefore imperishable, indescribable, all-pervading, unthinkable, indifferent, immovable and constant, necessarily reach Me." Vide translation.

Stanzas 8, 18 and 47 of chapter VI bear out Shri Krishna's assertion in this place. Shri Krishna, who is identical with the Brahman, has in Chapters VI and VII attributed to himself the epithets like "imperishable" etc. of st. 3 here. Shri Krishna uses the adjectives "imperishable" "indescribable" etc. in the present stanza with reference to himself and indicates his own worship. Hence the MS. reading मामुपासते is alone genuine.

Stanza 5. The current reading of the second foot is "अव्यक्तचित्तसाम्" while the MS reading is "सर्वत्राव्यक्तचित्तसाम्".

The commentators have mostly interpreted the current text as follows:

"For those persons whose minds are attached to the Brahman—the Non-manifest—who is beyond the apprehension of the senses—the difficulty is much greater. The *Non-manifest goal* is attained by embodied beings with great difficulty."

Thus, if we interpret the word "Non-manifest" as Brahman, as above, the word अव्यक्त comes in the way. There cannot be attachment to the Brahman. When one attains Brahman, one no longer remains separate from but becomes identical with the Brahman. Shri Krishna has taught the path of attaining the Absolute from VI. 10 onwards. There he has not inculcated the necessity of attachment to the Brahman. He has taught there that by fixing one's mind on one's cherished divinity, by observing the rules and restraints conducive to the accomplishment of Yoga and by purity of conduct, one attains the peace

of final emancipation, that is union with Brahman. In VIII:21, Shri Krishna declares: अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् । "The Non-manifest is the Immutable principle." (It is the Brahman.) It is the Supreme Goal. (It must be the aim of Yogins to reach union with it.)" Here the aim of Yogins is union with the Brahman and so one cannot speak of attachment to the Brahman. Rather, one should be attached to the means of attaining the Brahman, not to the goal (i. e. the Brahman). In view of the above reasons, we hold that the current text as well as the interpretation based on it until now, is not accurate. The suitable reading is the one found in our MS.

Moreover st. 5 is a continuation of st. 3 and st. 4. By adopting the MS. reading we strengthen the link between st 5 and stanzas 2, 3, 4, 6 et seqq. But if we adopt the reading of the vulgate text (अव्यक्तसकचेतसाम्) the connexion of stanza 5 with stt. 3, 4 and with 6 et seqq. disappears. It stands isolated. Vide translation of stanzas 2, 3-4, 5, 6 and 7.

Thus it is evident that the MS. reading establishes the contextual connexion of st 5 with the preceding and succeeding stanzas. We hold, therefore, that the MS variant is the genuine and original one.

Stanza 8. The current reading of the fourth foot is अंत उद्धं न संशय । It is quite wrong. The current reading is found in our MS. viz योगमुत्तममास्थितः । The reason is that here Shri Krishna is repeating directly to Arjuna, and more emphatically, the same instruction which he declared in stanzas 2 and 6 in terms of others "Those who fix their minds on Me, and dedicating all their actions to Me, meditate on Me with exclusive devotion, are delivered by Me from transmigration."

Shri Krishna ought to point out to Arjuna, here, the same path which he has declared good for others. But he does not do so if we follow the vulgate text, wherein Shri Krishna is made to say, "Fix your mind on Me." Here only two means

of attaining the Brahman are pointed out. The third, and the most important one, viz meditation with exclusive devotion (अनन्य योग) is dropped out. After dropping this important means, it is abruptly said अत ऊर्ध्वं न संशयः "Hereafter you shall, without doubt, abide in Me—you shall become one with Me." Now what is the meaning of "hereafter"? Does it mean "when the battle is over" or "after death" or "in the next birth"? The fact is that Shri Krishna is referring not to future time, but to the very moment when the sentence is uttered. When Arjuna's mind is bewildered by conscientious objections, Shri Krishna immediately proceeds to remove his mental agitation, there and then. He strives to remove his apathy and to turn his thoughts to war, by imparting the knowledge of the Brahman. His teaching is directed to bring about promptly the desired effect, and to secure that Arjuna should know at that very moment what the result of his action would be and then act. Hence the words अत ऊर्ध्वं are unnecessary here. We rather expect that the third means, viz. Yoga, ought to have been mentioned. This we find in the MS reading योगमुत्तममास्थितः "resorting to the highest Yoga". The meaning of the whole stanza according to the MS. text will be "By resorting to the highest Yoga, that is by exclusive devotion and by fixing your mind and intellect on Me, you shall, forsooth, abide in Me who am the Brahman."

Moreover, the juxta-position of मय्येव and अत ऊर्ध्वं makes the text grammatically erroneous. We hold, therefore, that the vulgate variant अत ऊर्ध्वं न संशयः is wrong and the MS. one योगमुत्तममास्थितः is genuine and correct.

Stanza 9. The current reading of the first foot is अथ चित्तं समाधातुं. The MS. reading is अथावेशयितुं चित्तं. Thus the vulgate text has समाधातुं (सम्यक् आधातुं) whereas the MS text has आवेशयितुं. The commentators of the Gita have interpreted समाधातुं as सम्यक् स्थापयितुं निश्चलं कर्तुं निश्चलं यथा भवति तथो कर्तुं etc.; "to establish the mind thoroughly on Me; to steady the mind

completely on Me." Only the scholiast Nilakantha, departing from the others, equates समाधातुं to निवेशितुं. But he stands where other commentators do, when he explains निवेशितुं as अचलं धारयितुं (to keep steady).

At first, one must set one's mind on Shri Krishna or the Brahman, and then steady it. In ordinary life too, a man at first sets his mind on a particular thing before he steadies his thoughts on it. Hence the first procedure is to make the mind enter the object. In st. 2 above, Shri Krishna has said: "They who with mind settled on Me, worship Me, ..." Now, the same teaching is here (in st. 9) repeated for Arjuna individually, what was there taught collectively for humanity at large. He says: "At first set your mind on Me." Now to express the above idea, the proper word would be आवेशयितुं. Moreover there is already the adjective स्थिरं (steady) qualifying the word चित्तं (mind). In spite of this, all the commentators have interpreted समाधातुं as "to steady, to confirm the mind" and the question of the adjustment of the word स्थिरं did not trouble their mind. We hold then that the reading समाधातुं is inappropriate here. The MS. reading आवेशयितुं is the correct and original one. For the meaning of this stanza, based on the MS. variant, vide translation.

Stanza 11. The current reading of the second foot contains the word अधितः while the MS. has the word आस्थितः. The meaning according to the current reading will be: "If you, resorting to my Yoga, are unable to do even this..." The meaning according to the MS. version will be, "If you, engaged in my Yoga, are unable to do even this..." It will appear that the meaning based on the MS. text is the better one.

Stanza 12. The current reading of the fourth foot is त्यागच्छान्तिरनन्तरम् । "By relinquishment, tranquillity results afterwards." The word अनन्तरम् (after) is quite gratuitous here. Nor does the context demand such a word. Shri Krishna is here describing the superiority of one means to another in the

ascending order. "Intellectual knowledge of the absolute is higher than mere mechanical practice (अभ्यासः) of concentration. The meditation (ध्यानं) of the Absolute is higher than the intellectual knowledge (ज्ञानं). The renunciation of the reward of actions (कर्मफलत्यागः) is higher than that meditation. The renunciation of the reward of actions leads to eternal peace." Here, the renunciation of the reward of action is considered the most important means, because it leads to eternal peace. Here one means is described as higher than another. Hence there is no necessity of the word अनन्तरम् (after). Shri Krishna does not teach here that ज्ञान comes after अभ्यास ध्यान after ज्ञान, कर्मफलत्याग after ध्यान, and eternal peace after कर्मफलत्याग. If Shri Krishna had taught that one means should be adopted after another in succession, then we might be justified in upholding the propriety of the current reading अनन्तरम्. But as a matter of fact, one means is declared here to be higher than another in the ascending order. The point stressed here is that notwithstanding योगाभ्यास (practice of Yogic concentration) or ज्ञान (intellectual knowledge of the Absolute), if one does not renounce the reward of actions, one does not attain eternal peace. Hence the reading त्यागाच्छातिरनन्तरम् is wrong.

The original reading preserved by our MS. runs as त्यागाच्छातिर्निरन्तरा । It admirably suits the context. निरन्तरा means "admitting of no interruption" "indestructible" "everlasting" "leading to inseparable union with the Brahman." It is an adjective qualifying शान्तिः (peace). निरन्तरा here agreeably fits into the context while it is difficult to adjust the reading अनन्तरम् (after).

Stanza 15. The current reading of the third foot is हर्षामर्षभयोद्वेगैः "he who is freed from joy, intolerance, fear and anxiety is dear to me."

The MS reading is हर्षमन्युभयक्रोधैः । It means: "He who is freed from joy, sorrow, fear and anger, is dear to me." The

MS. variant appears to be superior to the current one.

Stanza 16. The current reading of the third foot is सर्व-
 रंभपरित्यागी. Shri Krishna on the one hand enjoins the performance
 of actions and on the other declares, "My devotee who com-
 pletely renounces all actions is dear to me." How inconsistent
 these two utterances are! If Shri Krishna intended to teach the
 abandoning of all actions, would he, in st. 12 of this Chapter,
 declare that the eternal peace is reached only by the renunciation
 of the *fruit* of actions? If all actions are to be abandoned, there
 would remain no actions. When no actions remain, all talk of
 the reward and of its renunciation is *gratuitous and idle*. Shri
 Krishna in XII. 6 says, "Those who dedicate all actions to Me,"
 etc. If all actions were to be abandoned, then how can these
 actions be dedicated? At VIII. 7 Shri Krishna says, "Therefore
 at all times think upon Me only and fight." How can the
 teaching of the renunciation of all actions be reconciled with
 the above injunction? The worship of Brahman in the form of
 various divinities is discussed in Ch. VII. From VI. 10 onwards,
 the path of Yogic practices is laid down. These facts militate
 against the utterance of the abandoning of all actions.

Moreover, at IV. 23 Shri Krishna declares, in so many
 words, "The person who has given up attachment, who has
 reached the stage of liberation and whose thoughts are establish-
 ed in the knowledge (of the Absolute), he performs sacrifices
 or other actions out of benevolence and without expectation of
 rewards, and is then not bound by actions."

At IV. 20. Shri Krishna says, "If a person who is always
 kindly in thoughts and nowhere seeks refuge, does not look
 forward to the reward of the actions performed by him, he is
 considered to be doing nothing, though he might be engaged in
 any sort of actions. That is, he is not bound by the merits and
 demerits of the actions performed by him."

In III. 4 et seqq., Shri Krishna declares, "A man does not

attain freedom from action without performing actions No perfection is attained by mere abandonment of actions Nobody can possibly remain without performing actions even for a moment The qualities of nature (Maya) constrain everybody to action Therefore, engage in the action of which the occasion demands performance ; but perform it without attachment Janaka and others attained perfection only by the performance of actions Whatever actions you perform, you must perform with knowledge, that is by dedicating them to Me You ought to abjure the egoistic consciousness about those actions Thus engage in fight, being freed from anxiety '

Shri Krishna who is thus inculcating the performance of action in order to prepare Arjuna for battle, would never give utterance to the expression "The man who completely renounces the performance of all actions is dear to Me ' Now an action is not possible unless it is performed The expression **सर्वारंभपरित्यागी** has caused a great amount of confusion All the commentators have interpreted it from the point of view of Knowledge In exegesis, sufficient attention must be paid to the context, the topic in hand, the aim of the instructor, and the conclusion he strives to arrive at But as all the commentators had before them only the reading **सर्वारंभपरित्यागी** of the vulgate they could not assign any better meaning If the commentators had deeply thought over this problem as we have explained in this gloss, and if they had paid attention to such clear texts like **सर्वेकमेफलत्यागे ततःकुरु यतात्मवान् (XII 11)** ' Then renounce thou the fruits of all actions with a controlled mind,' they would have at once guessed that the reading **सर्वारंभपरित्यागी** is unsuitable

The original, genuine reading is **सर्वारंभफलत्यागी** " My devotee who renounces the *rewards* of all actions undertaken for performance, is dear to Me " Thus Shri Krishna does not teach the renunciation of all actions but that of the fruit of actions His

business is to persuade Arjuna to engage in the action of war. By pointing out to him the proper mental attitude of performing actions, viz remaining unconcerned with results, Shri Krishna calms the fears of Arjuna about responsibility for the evil consequent upon a fratricidal war. By renouncing the fruit of actions, one is not bound by them. Arjuna is persuaded that, fighting in accordance with this doctrine, he would incur no sin even if he were to slay hundreds of thousands in battle. Cf XVIII 2.

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ।

"The wise declare true renunciation to be the relinquishment of the fruit of all actions " Vide also XVIII 11:

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ।

"He is said to be a true relinquisher, who relinquishes the fruit of action "

The above discussion fully establishes the accuracy and suitability of the MS text. It also shows what a misleading evesgesis has come down to us as a result of the textual corruption of the vulgate recension here.

Stanza 17 The current reading of the third foot is शुभा-शुभपरित्यागी "The devotee who abandons all actions good or evil is dear to Me " The same reasoning which we put forward in our gloss on st 16 above, applies here also. The current reading is not correct. The MS reading is "शुभाशुभफलत्यागी ।" "Being full of faith, the person who abandons the desire of the fruit of all actions, good or bad is dear to Me " Shri Krishna does not teach here the renunciation of *actions* good or bad, but only of the (desire for the) *fruits* of such actions. The MS-text bears this out faithfully.

Thus ends the Twelfth Chapter entitled "The Nectar of Dharma as Renunciation of the Fruit of Action, with a Description of the Best Knowers of Yoga " in the English Rendering of the Gloss ' Siddhidatri ' on Shri Bhagavad-Gita by Rajavaidya Jivarama Kalidasa Shastri.

Shri Bhagavad-Gita

Rendering of the Gloss "Siddhidatri"

CHAPTER XIII

Stanza 1. The vulgate text opens this Chapter with the formula श्रीभगवानुवाच which is immediately followed by the st-
इदं शरीरं कौन्तेय..., which is the first stanza of this Chapter in
the vulgate. But in the MS. version the following stanza is
the first :

“ प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १ ॥ ”

“ O Krishna, I desire to know what is Nature, the Person,
the body, the soul, knowledge and the object of knowledge. ”

In reply to this, Shri Krishna answers (श्रीभगवानुवाच)—

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतत्ते कथयिष्यामि ज्ञानं ज्ञेयं च भारत ॥ २ ॥

“ O Arjuna, I shall declare to you what Nature, Person, the
body, the soul, knowledge and the object of knowledge are, as
you desire to know them. ”

After the above preliminary question and answer, Shri
Krishna proceeds to discourse “इदं शरीरं etc”. In the discourse,
Shri Krishna gives one by one the explanations of all the things
covered by the question of Arjuna. Hence those two stanzas
are very important from the point of view of context. They
must form an integral part of the text of this chapter, as evid-
enced by the MS.

Throughout the Gita, Shri Krishna has given answers to
the questions of Arjuna, always to the point. He has not indulg-
ed in matters that are irrelevant to his questions. The despond-
ency of Arjuna is described from I. 38 to 46. In reply to this
long monologue of Arjuna, Shri Krishna utters only two stanzas

in ch. II. Arjuna then exhibits his mental bewilderment from II. 4 to 8. In response to this, Shri Krishna endeavours to calm his agitation by II. 11. In II. 54 Arjuna asks, "What is the mark of one whose mind is steady?" etc. The rest of the Chapter forms the reply of Shri Krishna to those questions. The first two stanzas of the third Chapter constitute the next question of Arjuna. III. 3 to 35 form the corresponding answer of Shri Krishna. In III. 36 Arjuna puts a question. The reply to this question covers the remainder of the third chapter as well as the whole of the fourth, though there is a subsidiary question of Arjuna at IV. 4. The answer to stanza V. 1 extends right up to the completion of Chapter VII. Its subject is one continuous whole. Stanzas VIII. 1, 2 constitute Arjuna's next inquiry. The reply to that extends up to X. 11. In X. 12—18, Arjuna wants to know all the divine powers and the Yoga of Shri Krishna. The rest of the tenth chapter is an answer to that request. XI. 1-4 embodies the request of Arjuna to Shri Krishna to show him his cosmic form XI. 5-35 is in answer to the above request. XI. 36—50 is Arjuna's description of the cosmic form of the Lord witnessed by him. XII. 1 embodies the question as to who are the best knowers of Yoga. The rest of the Chapter forms an answer to that query. Then comes Chapter XIII. The subject of this chapter is quite distinct. Chapter XIII is not a continuation of Chapter XII. If chapter XIII did not open with अर्जुन उवाच—प्रकृतिं पुरुषं चैव etc., but with श्रीभगवानुवाच—प्रकृतिं पुरुषं etc. and इदं शरीरं कौन्तेय etc., we are suddenly launched into quite a distinct topic, without the connecting link of a question. In all the preceding chapters, Shri Krishna's discourse was in the form of answers to Arjuna's questions. The doubt at once arises as to what question is presupposed by this answer. Why at all does Shri Krishna bring in the present discourse and as an answer to what enquiry? Our mind is confused when these difficulties crop up. The commentators have, however, ingeniously made their way through them.

In the stanza प्रकृतिं पुरुषं चैव etc. Arjuna asks, "O Krishna, what is Prakriti (Nature), Purusha (Person), the body, the soul, knowledge and the object of knowledge? I wish to know them all." In reply to this question, Shri Krishna declares, "As you wish to know what Nature, Person etc. are, I shall declare them all to you." After saying this, Shri Krishna goes on: इदं शरीरं कौन्तेय etc. "O Arjuna, this body is the क्षेत्र 'field' or body. One who knows this क्षेत्र is called the witnessing क्षेत्रज्ञ (soul).....Listen to all these things in brief." The answer of Shri Krishna along with the appropriate explanations continues up to the conclusion of Chapter XVI. Hence the stanza प्रकृतिं पुरुषं चैव etc. embodying Arjuna's question and the stanza प्रकृतिंभारत ॥ beginning the answer of Shri Krishna are both essential to the context. Their existence in our old MS. testifies to their genuineness. Those commentators and their blind followers who regarded them as spurious were not on safe ground in doing so.

Stanza 3. The current reading of the fourth foot is क्षेत्रज्ञ इति तद्विदः । The MS. variant, however, is क्षेत्रज्ञमिति तद्विदः । The word तं in the third foot is the pronomial adjective qualifying क्षेत्रज्ञ. Hence the nominative form क्षेत्रज्ञः is not required here. The requisite form is in the accusative case क्षेत्रज्ञं.

The commentary चन्द्रघण्टा explains this stanza as follows :

वेदादिषु क्षेत्रज्ञः उपास्यः इति प्रतिपादितमस्ति । स क्षेत्रज्ञ आत्मा किमु परमेश्वरः ? अथवाऽन्यः कोपीति प्रश्नं मनसि कृत्वा श्रीकृष्णो वदति । हे भारत प्रकृतिं पुरुषं क्षेत्रं क्षेत्रज्ञं ज्ञानं ज्ञेयं पतत्सर्वं ते तव प्रश्नानामुत्तररूपेण कथयिष्यामि । हे अर्जुन मनुष्याणां इदं शरीरं क्षेत्रं इति अभिधीयते यस्मिन् क्षेत्रे कर्मरूपं बीजं प्ररोहति अत एव क्षेत्रमुच्यते । एतत् क्षेत्रं कर्मबीजफल-हेतुकं यः वेत्ति जानाति तं मनुष्यं तद्विदः क्षेत्रक्षेत्रज्ञभेदज्ञातारः ज्ञानिनः क्षेत्रज्ञ इति आहुः वदन्ति ॥ (चन्द्रघण्टा).

The meaning is as follows: "It has been laid down in the Veda, Smriti etc. that the Kshetrajna should be worshipped. What is this Kshetrajna? Is he the individual soul or the Highest Self

or some other entity? Anticipating such questions, Shri Krishna says, 'Oh Arjuna, in reply to your question as to what are प्रकृति, पुरुष, क्षेत्र, क्षेत्रज्ञ, Knowledge and the object of Knowledge, I reply that the human body is the क्षेत्र (lit., the field) for in it grow the seeds in the form of the *Karman* (action). This body is, therefore, called the क्षेत्र (the field). He who knows or rather has reached the stage of knowing this क्षेत्र as the cause of the fruition of the seeds of *Karman* is called the क्षेत्रज्ञ (the Field-knower) by the learned (those who know the distinction between the 'field' and its knower).'"

The above exegesis shows that the MS. reading क्षेत्रज्ञ is the correct one.

Stanza 6. The current reading of the fourth foot contains the word विनिश्चितैः. It has been explained as the adjective qualifying छंदोभिः ब्रह्मसूत्रपदैः हेतुमद्भिः. But this is wrong. We can say विविधैः छंदोभिः गीतं "sung in various hymns" but we cannot say हेतुमद्भिः विनिश्चितैः ब्रह्मसूत्रपदैः गीतं "sung by the argumentative and well-ascertained texts of the Brahmasutra." The MS. reading is विनिश्चितं । It means: ऋषिभिर्वेदसिद्धादिभिर्वहुप्रकारेण भिन्नभिन्नरागेण भिन्नभिन्नपद्यवधैर्विविधैर्ऋग्यजुःसामाथर्वसंज्ञकैः छंदोभिः वेदैः वेदमंत्रैः पृथक् भिन्नभिन्नप्रकारेण यद्गीतं सम्यक् संगीतीकृतं च हेतुमद्भिः कारणप्रतिपादकैः ब्रह्मसूत्रपदैः अथातो ब्रह्मजिज्ञासा इत्यादीनां ब्रह्मसूत्राणां पदैः हेतुमद्भिः कारणदर्शकैस्तैर्विनिश्चितं यज्ज्ञानमस्ति तदहं वक्ष्ये त्वं शृणु ॥ (चन्द्रघण्टा).

For the meaning of the above, vide translation of this stanza. We hold that the above interpretation is the appropriate one and we owe it to the MS. reading विनिश्चितं.

Stanza 13. The current reading of the first quarter अद्यात्मज्ञाननित्यत्वं "those who are always possessed of the spiritual knowledge." The MS. variant is अद्यात्मज्ञाननिष्ठत्वं "those who are devoted to the spiritual knowledge." The MS. reading appears to be the more appropriate and accurate one.

Stanza 15. The current reading of the first quarter is सर्वतः पाणिपाद तत् "It has its hands and feet everywhere."

The MS. version has सर्वतः पाणिपादान्तं "That which has the tips of its hands and feet everywhere." The latter appears to be the correct reading.

Stanza 19. The current reading of the fourth foot is सर्वस्य हृदि चिष्टितं । Here the word चिष्टितं is incorrect. स्थितं is changed into चिष्टितं when it is preceded by the preposition अचि. चि is not an उपसर्ग at all. That which is not an उपसर्ग cannot be prefixed to a verbal form. It can convey no meaning. Yet all the commentators have accepted चिष्टितं as the correct word and interpreted the पाद as "abiding in the heart". Although चिष्टितं is not a proper word at all, still a suitable sense had to be pressed out of it. The commentators, therefore, interpreted it as "abiding." The MS. version gives वेष्टितं as the corresponding word. It means "enveloping the hearts of all." This sense is quite agreeable to the context. The word वेष्टितं is grammatically quite faultless.

Stanza 24. The current reading of the first hemistich is उपद्रष्टाऽनुमता च भर्ता भोक्ता महेश्वरः । First the word द्रष्टा is wrong here. It is preceded by the preposition उप. As no suitable variant was available the commentators had to put up with the current reading as best they could. It was declared an आर्षप्रयोग (a specimen of licence allowed in scriptural texts). If we interpret the word द्रष्टा as the witnessing soul, उपद्रष्टा would mean "subordinate to the witnessing soul." Is it sought to curtail the power of the Highest Self by prefixing the preposition उप to द्रष्टा ?

The fact is that the word द्रष्टा is quite impossible in the context. The ancient recension has the word उपदेष्टा in the place of उपद्रष्टा. उपदेष्टा means "the teacher" and is appropriate here. भर्ता means "supporter, protector." It must be borne in mind that the act of protection or support presupposes the act of creation, and hence the MS. reading कर्ता भोक्ता महेश्वरः is more appropriate as it gives the necessary attribute कर्ता which

or some other entity? Anticipating such questions, Shri Krishna says, 'Oh Arjuna, in reply to your question as to what are प्रकृति, पुरुष, क्षेत्र, क्षेत्रज्ञ, Knowledge and the object of Knowledge, I reply that the human body is the क्षेत्र (lit. the field) for in it grow the seeds in the form of the *Karman* (action). This body is, therefore, called the क्षेत्र (the field). He who knows or rather has reached the stage of knowing this क्षेत्र as the cause of the fruition of the seeds of *Karman* is called the क्षेत्रज्ञ (the Field-knower) by the learned (those who know the distinction between the 'field' and its knower).'

The above exegesis shows that the MS. reading क्षेत्रज्ञ is the correct one.

Stanza 6 The current reading of the fourth foot contains the word विनिश्चितैः. It has been explained as the adjective qualifying छंदोभिः ब्रह्मसूत्रपदैः हेतुमद्भिः. But this is wrong. We can say विविधैः छंदोभिः गीतं "sung in various hymns" but we cannot say हेतुमद्भिः विनिश्चितैः ब्रह्मसूत्रपदैः गीतं "sung by the argumentative and well-ascertained texts of the Brahmasutra." The MS. reading is विनिश्चितं. It means: अपिभिर्वसिष्ठादिभिर्वहुप्रकारेण भिन्नभिन्नरागेण भिन्नभिन्नपद्यवधैर्विविधैर्ऋग्यजुःसामाथर्वसंज्ञकैः छंदोभिः वेदैः वेदमंत्रैः पृथक् भिन्नभिन्नप्रकारेण यद्गीतं सभ्यक् संगीतीकृतं च हेतुमद्भिः कारणप्रतिपादकैः ब्रह्मसूत्रपदैः अथातो ब्रह्मजिज्ञासा इत्यादीनां ब्रह्मसूत्राणां पदैः हेतुमद्भिः कारणदर्शकैस्त्वैर्विनिश्चितं यज्ज्ञानमस्ति तदहं वक्ष्ये तं शृणु ॥ (चन्द्रघण्टा).

For the meaning of the above, vide translation of this stanza. We hold that the above interpretation is the appropriate one and we owe it to the MS. reading विनिश्चितं.

Stanza 13. The current reading of the first quarter अध्यात्मज्ञाननित्यत्वं "those who are always possessed of the spiritual knowledge" The MS. variant is अध्यात्मज्ञाननिष्ठत्वं "those who are devoted to the spiritual knowledge." The MS. reading appears to be the more appropriate and accurate one.

Stanza 15. The current reading of the first quarter सर्वतः पाणिपाद तत् "It has its hands and feet everywhere."

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sleep when he wills The person who has thus mastered the functions of the qualities of goodness, passion and darkness....."

After this, the other characteristics of that person are described We hold that the current reading समदु खसुय स्वस्थ is not appropriate here The MS reading समदु खसुयस्वप्न, as it aptly brings out how the गुणातीत person rises above the effects of the qualities, is the correct one

Stanza 25 The current reading of the third foot is स्वोरेभपरित्यागी । It means "He who abandons all actions, who performs no action" This reading is inaccurate The MS reading स्वोरेभफलत्यागी means: "Who has no desire for the reward of the actions" He would perform actions necessitated by the occasions which arise, but with no eye on their rewards The MS reading, which yields the above appropriate meaning, appears to be the correct one

Vide also our gloss on XII 16 *supra*, where the same readings are discussed and the propriety of the MS version established

Thus ends the Fourteenth Chapter entitled 'The Knowledge which leads to the Stage beyond the Qualities, with a Description of the Universe characterised by the Qualities of Goodness, Passion and Darkness' in the English Rendering of the Gloss 'Siddhidatṛi' on Shri Bhagavad-Gita by Rajavardya Jivarama Kalidasa Shastri.

—.(०)—

च gives, very agreeably, the direct reading जायेते "are produced" and is therefore preferable

Stanza 23 The current reading of the second hemistich runs as गुणा वर्तन्त इत्येव योऽवतिष्ठति नैंगते "He is called a गुणातीत (beyond qualities) who remains steady and unmoved, thinking only that the qualities exist "

Here the original text, preserved by the MS runs as गुणा वर्तन्त इत्येव योऽवतिष्ठति नैंगते ॥ "That person is said to have transcended the qualities, who thinking that the qualities are doing their work, य अहं सन् तिष्ठति न इंगते च is not attached to them but remains unconcerned " He is moved neither by the effects nor by the propriety or impropriety of the qualities

We get the above appropriate meaning by adopting the MS variant

Stanza 24 The current reading of the first foot is समदुःखसुख स्वस्थ । "One to whom pleasure and pain are alike, and who remains as he wills, that is who has no anxieties " This is the sense according to the current version The MS-version runs as समदुःखसुखस्वप्न । St 23 describes the गुणातीत person St 24 is an answer to the possible query as to how a गुणातीत person would behave The commentary चन्द्रघण्टा explains this stanza as follows .

समा समानास्तुल्या दुःखसुखस्वप्नास्तद्रूपवृत्तय, दुःखे नोद्विजति न द्वेषति सत्त्वगुणवृत्ति रजोगुणोद्भवे सुखे न हृष्यति तमोगुणोद्भवे स्वप्ने न मुह्यति इत्य समदुःखसुखस्वप्न तुल्या सत्त्वरजस्तमोवृत्तय यस्य स पताहशाचरण इति ॥ (चन्द्रघण्टा).

"The man who has risen above the bondage of qualities is not grieved when he encounters evil He employs no means to mitigate that evil He is not delighted when he obtains the joys produced by the quality of passion He is not rendered unconscious by sleep wherein the quality of darkness is predominant He is not under the sway of sleep but he gets his

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sleep when he wills. The person who has thus mastered the functions of the qualities of goodness, passion and darkness....."

After this, the other characteristics of that person are described. We hold that the current reading समदुःखसुखः स्वस्थः is not appropriate here. The MS. reading समदुःखसुखस्वप्नः, as it aptly brings out how the गुणातीत person rises above the effects of the qualities, is the correct one.

Stanza 25. The current reading of the third foot is सवोरंभपरित्यागी । It means: "He who abandons all actions; who performs no action." This reading is inaccurate. The MS. reading सवोरंभफलत्यागी means: "Who has no desire for the reward of the actions." He would perform actions necessitated by the occasions which arise, but with no eye on their-rewards. The MS. reading, which yields the above appropriate meaning, appears to be the correct one.

Vide also our gloss on XII. 16 *supra*, where the same readings are discussed and the propriety of the MS. version established.

Thus ends the Fourteenth Chapter entitled 'The Knowledge which leads to the Stage beyond the Qualities, with a Description of the Universe characterised by the Qualities of Goodness, Passion and Darkness' in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad-Gita by Rajavaidya Jivarama Kalidasa Shastri.

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abode (viz the realization of the Brahman), after attaining which one is not involved in the cycle of births any more. After reaching this supreme abode, that is, the Brahman, one is not involved in the transmigratory cycle of birth and death."

Thus, the MS reading yields a sense which is so appropriate and harmonious with the context. We hold, therefore, that it is the acceptable variant.

Stanza 5 The vulgate text has अध्यात्मनित्या in the second पाद. It means "who always contemplate the अध्यात्मज्ञान" अध्यात्मज्ञान (knowledge of the Brahman) is not a thing to be daily recited. It is not a thing to be left off after being engaged in at a specific time, as in the performance of Sandhya. The Sandhya is performed at a specific time and then left off, only to be taken up again at the specified time the next day. As for अध्यात्मज्ञान, one must remain continuously absorbed in it as long as one breathes and lives. The context demands a reading which could convey the above sense. Such a one is supplied by our MS. It reads अध्यात्मनिष्ठा. "who are absorbed every moment, heart and soul in the knowledge of the Brahman." Hence the vulgate reading अध्यात्मनित्या is not suitable here. The correct text is the one represented by the MS version अध्यात्मनिष्ठाः.

Stanza 8 The vulgate has गृहीत्वैतानि (= गृहीत्वा एतानि) in the third पाद whereas the ancient original text has गृहीत्वा तानि । एतानि means "these", while तानि means "those". The latter sense is also correct.

Stanza 14 The vulgate has देहमाश्रितः (resorting to the body) in the second foot. The MS has देहमास्थित (abiding in the body). The latter reading is preferable.

Stanza 15 The vulgate has वेदवित् (I am the knower of the Veda) in the fourth foot, whereas the corresponding variant of the MS is वेदवृत् (I am the author of the Veda). The Vedas, it is well known, have been composed by God. Hence the Brahman can have nothing to know of about it. When we say that

something is known by someone the implication is that it was not known by that person previously, and that the work by which that something was known was composed by a person other than the knower. When we say that a particular Brahmin has studied or understood the Veda, that assertion by itself proves that there was a period when that Brahmin had no knowledge of the Veda. To say that the Lord, who is none other than the Brahman, knew the Veda, is tantamount to limiting his power. The suitable reading here is वेदकृत्. "the author, the composer of the Veda." This is the original reading as in the MS.

Stanza 20 The current text of the first hemistich is: इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ । "O Arjuna, thus have I declared this most mysterious science" But the question arises, "To whom was it declared?" This question remains unanswered in the vulgate. But if we adopt the MS reading, the sense is complete. It runs इति गुह्यतमं शास्त्रं मया प्रोक्तं तवानघ "O Arjuna, thus have I declared to you exhaustively, and from the viewpoint of supreme truth, the science which should be kept most secret." प्रोक्तं means प्रकर्षेण परमतत्त्वदृष्ट्या बुद्धिग्राह्यरूपेण विस्तरशः उक्तं ।

Thus the MS reading yields a suitable sense and therefore it is to be preferred

Thus ends the Fifteenth Chapter entitled "The Yoga of the Purushottama, with an Exposition of the Secret Science" in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad-Gita by Rajavaidya Jivarama Kalidasa Shastri.

Shri Bhagavad-Gita

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CHAPTER XVI

Stanza 2 The current reading of the second hemistich is: दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीश्चापल । The commentators have adopted divergent readings as regards अलोलुप्त्वं Some have adopted अलोलुप्तं, others have अलोलुत्त्वं while a third group read अलोलुप्त्वं The scholiast Shridhara and some others have explained अलोलुप्त्वं as "लोभाऽभावः , अदर्शलोप आर्ष ।" "अलोलुप्त्वं अलोलुप्त्वं अदर्शलोपश्छांदसः ।" They agree that the word in question is irregular, but they defend the irregularity on the ground that it is an archaism Similarly the reading अलोलुत्त्वं is also corrupt The scholiast Shri Shankarananda explains it as विषय-सन्निधौ इन्द्रियाणां विकारराहित्यं (non-affectation of the senses in the presence of their objects) But this sense is implicit in the word दमः (self-restraint) of the preceding stanza That scholiast himself has explained the word दमः there as दुर्वृत्तेर्वाह्येन्द्रियाणां उपरमः चेतसो दंडनं वा दमः । Hence the interpretation of अलोलुत्त्वं or अलोलुप्त्वं as "restraint of the senses" is untenable here

Now, the original reading, preserved by our MS, is अलौब्ध्यं. लुब्धः means "a greedy person", "a miser" लुब्धस्य भावः लौब्ध्यं । न लौब्ध्यं अलौब्ध्य । It means "absence of greediness, that is, liberality" The noble quality of giving away to others what one possesses is expressed by the word अलौब्ध्यं Notwithstanding the presence of many other qualities in a person, the lack of liberality and sympathy renders all his virtues nugatory We hold, therefore, that instead of defending the corrupt word of the vulgate on the ground of archaism, it is better to adopt the appropriate reading found in our MS

Stanza 3 In the current text धृति is followed by शौचं "purity" When a man is possessed of the virtues enumerated in the preceding two stanzas, he ought, of necessity, to be pure-

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Purity is included in तप (austerity) of the first stanza. Austerity is threefold: physical, verbal and mental. Physical or bodily austerity includes the worship of Gods, Brahmanas, preceptors, the learned and also purity and holiness. Thus purity (शौचं) is implicit in तपः. The original MS text has the reading तुष्टि (self-satisfaction). Cf. Manu-आचारश्चैव साधूनां आत्मनस्तुष्टिरेव च ।

The last word of the first hemistich in the current text is नातिमानिता (न अति मानिता) "absence of too much vanity." Does it mean that "a little vanity" is a virtue? The perfect man, described in the preceding stanza, cannot be conceived to possess a tittle of vanity. The expression न अति मानिता irresistibly suggests the meaning we noted above. One may interpret the expression as one likes when one is bent upon harmonising it with the context. That is quite a different thing. Our contention is that the direct and natural meaning of the expression militates against its ascription to the perfect man.

But the original MS text has नाभिमानिता (न अभिमानिता) "absence of egoism." It means "one who is freed from the egoistic notions such as 'I am the doer', 'I am the enjoyer' etc." This variant is the correct and appropriate one.

Stanza 8 The vulgate version of the first foot is अस्त्यम-प्रतिष्ठं ते । The MS reading substitutes च for ते of the vulgate. The vulgate version of the second hemistich is अपरस्परसंभूत किमन्यत्कामहेतुकम् । The MS version of the corresponding hemistich runs as अपरस्परसंभूत अकिंचित्कामहेतुकम् । The commentaries of Nimbarka, Madhusudana, Shankarananda, Shridhara, Sadwananda of the Madhya school, Shri Shankaracharya and Anandagiri interpret this stanza more or less as follows: "Those atheistic persons believe that this universe is devoid of truth as well as any fixed dispensation of virtue and vice. 'It is,' they add, 'devoid of God and अपरस्परसंभूत produced by the union of male and female prompted by lust. When such is the case,' they argue, 'what is the use of the world, if not that of gratifying

sensual desire and animal passions?"

All the commentators have interpreted अपरस्पर as परस्पर or अन्योन्य. If अपरस्पर be equivalent to परस्पर (= अन्योन्य), what is the use of the initial अ at all in अपरस्पर? If अ has no privative sense then अन्याय and न्याय, अनीति and नीति, अद्वैत and द्वैत, अगोचर and गोचर, अजित and जित, अजातशत्रु and जातशत्रु would become pairs of synonyms. But that cannot be the case. Similarly अपरस्पर and परस्पर can never be made equivalent. It is passing strange that the scholiasts were able to persuade themselves to equate the two antonyms.

Only one commentator, viz Nilakantha, departs from the rest and interprets it as "an action which is always performed." The author of *Amara Kosha* gives a similar meaning. They have not ventured to interpret it as परस्पर or as the union of male and female.

Lokamanya Tilak, in his comment on this stanza, interprets अपरस्परसंभूतं thus, "The objects are produced from one another, in some order." But this is wrong. He says that even the word अपरस्पर cannot be grammatically formed. It is wrong to say so. The word can be formed as अपरे च परे च द्वंद्व, अपरस्पराः क्रियासातत्ये इति सुडागमः, क्रियासातत्यं कर्मनिरंतरता । The author of *Amara Kosha* gives a meaning similar to the above.

Thus Nilakantha and Lokamanya Tilak stand out as the two commentators of the Gita who do not treat अपरस्पर and परस्पर (= अन्योन्य) as equivalent. The rest of the scholiasts have interpreted अपरस्पर as अपरश्च परश्च अपरस्परं अन्योन्यं कामप्रयुक्तयोः स्त्रीपुरुषयोः संयोगात्संभूतं मनुष्यपश्यादि सर्वजातं । Looking at the MS-text, we find that this reading is corrupt. We shall give the meaning of this stanza based on the MS version further on.

Nearly all have interpreted किमन्यत्कामहेतुकम् as "What is the cause of the world if not the lust of male and female?" But such an interpretation is open to objection. In order to interpret as above it is necessary to supply a word like विना or

this stanza are unacceptable. The MS reading and its meaning are as follows.—

असत्यमप्रतिष्ठं च जगदादुरनीश्वरं । अपरस्परसंभूतमर्कचित्कर्महेतुकम् ॥ ८ ॥

“सप्तमश्लोकोक्ता शौचाचारसत्यहीना विधिनिषेधरूपशास्त्रवाक्येष्वश्रद्धाना आसुरस्वभावा मनुष्याः इदं जगत् असत्यं सत्यहीनं, अप्रतिष्ठं धर्माधर्मरूपा या प्रतिष्ठा व्यवस्था तद्रहितं, अनीश्वर उत्पत्तिस्थितिलयकर. कोऽपोश्वरनामा न विद्यते यस्मिन् इति तादृशं, अपरस्परसंभूतं—परस्परा ये अन्योन्यकार्यकारणभावा प्रत्यक्षदृष्टाः शास्त्रेण च व्यवस्थापिताः प्रतिपादिता भावास्तेर्भापैर्जगदुत्पद्यते इति शास्त्रवाक्यं न मन्यमानाः, स्वभाव एव सर्वजगदुत्पत्तिस्थितिलयकारणमिति स्वभावमात्रवादिनो जनाः सर्वे एव भावाः स्वयमुत्पद्यन्ते स्वयमेव विनश्यति न तत्र परस्परकार्यकारणरूपा भावाः ईश्वरप्रेरिता वा कारणं, न ते भावाः कारणविशिष्टमपेक्षन्ते । ते च अपरस्परसंभूतं, परस्परं अन्योन्यं कार्यकारणरूपैर्भाविर्न संभूतं उत्पन्नं जगदस्तीति वर्दति । अर्कचित्कं किञ्चित् दृष्टान्यत् कार्यं न विद्यते इति यत्र इति, अथवा अविद्यमाना सत्-चित्-आनंदा किञ्चिदशमात्रेणापि यत्र तादृशं, अत एव अहेतुकं स्वकर्मादिकारणरहितं एतादृशं जगदस्तीति आसुराः नास्तिका आहुः वर्दन्ति” ॥ (चन्द्रघण्टा-टीका)

For the meaning of the above *vide* translation of this stanza. We hold, therefore, that the correct meaning is the one which is based on the MS reading.

Stanza 10 The current reading of the second hemistich is मोहाद् गृहीत्वाऽसद्ग्राहान्प्रवर्तन्तेऽशुचिब्रता ॥ “Betaking to desire that can be fulfilled with great hardships, and possessed with vanity, conceit and arrogance, and taking to evil deeds through delusion, such persons engage in impure observances” The stanza is interpreted as above by the commentators.

The MS reading runs as • असद्ग्राहाऽऽश्रिताः क्रूरा प्रचरन्त्यशुचि-
ब्रता ॥

For the meaning of this stanza based on the MS variant-
vide translation.

The expression मोहाद् असद्ग्राहान् गृहीत्वा “taking to evil deeds through delusion” is open to objection. There is no point in asserting the platitude that evil deeds are performed through

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delusion. All the vices secure admission through the entrance of delusion in demoniac persons. Demoniac vices are the product of delusion. Impurity, absence of good conduct, untruth, atheistic beliefs, vanity, conceit, arrogance and such other vices, characteristic of debasement, follow in the wake of delusion. Did not the characterization of demoniac persons delineated in stanzas 7, 8 and 9 imply the presence of delusion? Does delusion enter into the picture of demoniac persons only with the description contained in the second hemistich of this stanza? The consideration of these questions leads us to the conclusion that the use of the word मोहात् is quite unnecessary here. The expression असद् ग्राहान् गृहीत्वा is also inaccurate असद् ग्राहान् means "evil ideas" "wicked desires" etc. These are abstract or psychological vices, so that they cannot be said to be "seized" (गृहीत्वा). When our mind becomes subject to some idea whether good or evil, there is no necessity to lay hold of it any longer. Psychological notions are not things that can be seized. They spring up and possess us. Hence both the expressions मोहात् and असद् ग्राहान् गृहीत्वा are incorrect and lacking in propriety. Moreover, the use of the word प्रवर्तन्ते (in असद्ग्राहान् गृहीत्वा प्रवर्तन्ते) is also unsuitable. Wicked men do not engage in actions merely with the evil ideas, they are also full of other wicked passions and desires. Looking to these facts, the conclusion is forced on us that the reading of the vulgate text viz मोहात् असद्ग्राहान् गृहीत्वा प्रवर्तन्ते is not correct. The original reading preserved by our old MS. can be interpreted as असद्ग्राहयिता क्रूरास्तेऽशुचिब्रता-प्रचरन्ति स्वमोगहृत्पर्यं जगति सर्वत्र भ्रमन्ति 'Full of wicked thoughts and passions these cruel persons of unholy and impure deeds, wander all over the world in search of the gratification of their sensual desire for enjoyment.' The MS gives the above fairly appropriate meaning. We hold therefore, that it faithfully represents the original text.

Stanza 12 The current reading of the third foot is ईहन्ते

delusion. All the vices secure admission through the entrance of delusion in demoniac persons. Demoniac vices are the product of delusion. Impurity, absence of good conduct, untruth, atheistic beliefs, vanity, conceit, arrogance and such other vices, characteristic of debasement, follow in the wake of delusion. Did not the characterization of demoniac persons delineated in stanzas 7, 8 and 9 imply the presence of delusion? Does delusion enter into the picture of demoniac persons only with the description contained in the second hemistich of this stanza? The consideration of these questions leads us to the conclusion that the use of the word मोहात् is quite unnecessary here. The expression असद् ग्राहान् गृहीत्वा is also inaccurate. असद् ग्राहान् means "evil ideas" "wicked desires" etc. These are abstract or psychological vices, so that they cannot be said to be "seized" (गृहीत्वा). When our mind becomes subject to some idea whether good or evil, there is no necessity to lay hold of it any longer. Psychological notions are not things that can be seized. They spring up and possess us. Hence both the expressions मोहात् and असद् ग्राहान् गृहीत्वा are incorrect and lacking in propriety. Moreover, the use of the word प्रवर्तन्ते (in असद्ग्राहान् गृहीत्वा प्रवर्तन्ते) is also unsuitable. Wicked men do not engage in actions merely with the evil ideas; they are also full of other wicked passions and desires. Looking to these facts, the conclusion is forced on us that the reading of the vulgate text viz मोहात् असद्ग्राहान् गृहीत्वा प्रवर्तन्ते is not correct. The original reading preserved by our old MS. can be interpreted as असद्ग्राहयिताः क्रूरस्तेऽशुचिब्रताः प्रचरन्ति स्वमोगहृष्यर्थं जगति सर्वत्र भ्रमन्ति. "Full of wicked thoughts and passions these cruel persons of unholy and impure deeds, wander all over the world in search of the gratification of their sensual desire for enjoyment." The MS. gives the above fairly appropriate meaning. We hold therefore, that it faithfully represents the original text.

Stanza 12. The current reading of the third foot is ईदन्ते

कामभोगार्थं while the corresponding MS. variant is ईहन्ते कामलोभार्थं.

Stanza 14. The MS. reads योगी where the current recension has भोगी. It is quite fitting to have योगी, between ईश्वर and सिद्ध. Moreover सुखी may be said to contain the idea of भोगी, so that the current reading is redundant, too.

Stanza 16. The second foot in the vulgate text runs as मोहजालसमावृताः. This expression is not accurate. What is the meaning of the "net of delusion"? The popular colloquial word मोहजाल, current in the vernaculars, is not correct when viewed from the point of view of Sanskrit usage. The vernacular word मोहजाल has the abstract sense of "engrossed in delusion; lost in delusion;" but Sanskrit usage does not support such a meaning of जाल. If we take जालं as neuter in the compound मोहजाल, the meaning of जालं would be "the net employed for fishing." If we take जाल in the masculine it would mean "the Kadamba tree, with spreading branches." If we interpret मोहजाल as "enmeshed in the net of delusion," the expression does not gain propriety thereby. It is not necessary to compare delusion to a net, for delusion is more enticing than a net. It is difficult to extricate ourselves from its entanglement. The text of the vulgate मोहजालसमावृता, therefore, is not appropriate here. The correct text is the one recorded in our MS viz मोहस्यैव वशं गताः (मोहस्य एव वशं गताः) "held, verily, in the grips of delusion." The fourth foot contains the word नरके in the vulgate, whereas the MS variant is निरये. Both mean the same thing.

Stanza 19 The second hemistich in the vulgate is क्षिपाम्यजलमशुभानासुरीष्वेव योनिषु । The epithet अशुभान् is here applied to the persons described in the preceding stanzas. This adjective is quite unnecessary in this context. From st. 9 to 19, the demoniac persons described as possessing many vices. They are violent in deeds, atheistic, destroyers of the world, devoted to passions and anger. They rob others of their wealth and consider themselves as perfect and godly. They are conceited, vain,

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brutal, haters of God, and the most debased specimens of humanity, etc. The epithet अशुभ is too mild for persons who are painted so black and does not add to their depravity and abominableness. Hence it is inappropriate here. Again if Shri Krishna says "I throw down such persons into demoniacal wombs only," it might be objected that these persons are already born in demoniacal wombs, as is evident from their demoniacal traits. If they are again thrown into the same kind of wombs, their evil deeds go unpunished. In view of these considerations, the epithet अशुभान् seems quite out of place here.

The MS. version runs as क्षिपाम्यजलमशुभास्वासुरीष्वेव योनिषु ।
"I throw such vilest human beings, time after time, into the most wretched of demoniacal wombs." This shows that the MS. reading is accurate.

Thus ends the Sixteenth Chapter entitled "Divine and Demoniac Endowments and Orders of Creation, and the State of Beings who have assumed the Demoniac Nature" in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad-Gita by Rajavaidya Jivarama Kalidasa Shastri.

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Shri Bhagavad-Gita

Rendering of the Gloss. "Siddhidatri"

CHAPTER XVII

Stanza 1 The vulgate text has यज्ञन्ते "they sacrifice" in the second foot Considering the answer given by Shri Krishna to Arjuna's question embodied in this stanza, that word appears to be inappropriate here

Arjuna asks, "What is the state of those who *sacrifice* with faith, but abandoning scriptural ordinances? Is it one of goodness, passion or darkness? Or what are the varieties of the qualities of goodness, passion and darkness?" This question contains the word यज्ञन्ते If Arjuna's question did really refer to sacrifice, Shri Krishna would have given an answer concerning sacrifice But the fact is that in this whole Chapter there is no discussion of sacrifice except in st 4 where it is shown that the men possessing the qualities of goodness, passion and darkness variously worship Gods, Yakshas, Rakshasas, ghosts, spirits, goblins etc and in stanzas 11, 12 and 13 where the three-fold classification of sacrifice is referred to Except these references, the whole Chapter has nothing to say about sacrifice.

The whole of this Chapter describes the conduct or behaviour of persons possessed of the qualities of goodness, passion and darkness It also describes the different deities whom such persons worship It describes the characteristics of persons possessed of demoniac nature It deals with the three-fold division of food sacrifice, austerity and gifts, the underlying principle of classification being the three qualities It describes the use of the formula ओम् तद् सत् etc The discussion of the above matters indicates how men should regulate their conduct. Hence the word यज्ञन्ते occurring in the vulgate text in the question of Arjuna is wrong The appropriate reading is the one preserved

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by our MS viz चरन्ते "how do they regulate their conduct? how do they behave?"

Stanza 4 The current reading of the third foot is प्रेतान्भू-
त्तगणांश्चान्ये "(the people possessed of the quality of darkness)
worship departed spirits and the multitude of devils" The MS.
variant, however, runs as भूतप्रेतपिशाचांश्च "worship the devils,
the departed spirits and the ogres" The latter variant appears
to be preferable

Stanza 4 The vulgate has भूतग्रामं अचेतस in the second
foot Here अचेतस is taken as the adjective qualifying जना
The commentators explain it as "thoughtless, deluded ones,
persons who do not know that whatever one acquires, is due to
fate"

After the description of persons who are 'demoniacal in
in their resolves' (आसुरनिश्चयान्) as men who perform severe
austerities, unenjoined by the scriptures, and as those who are
full of vanity and egoism, the epithet अचेतस. (undiscerning or
thoughtless) appears too mild and pointless The adjective अचे-
तस, therefore, is quite out of place here The MS variant is
अचेतनं. Our interpretation of the stanza, based on the MS text,
is as follows

"दमार्हकारसंयुक्ता. कामरागचलाश्रिता ॥ कामेऽभिलषितकार्ये यो रागस्ती-
व्रस्तप्राप्त्यावेशस्तन्निमित्तं दुःखसहने मनोदाढ्यं तद्युक्ता ये जना अचेतन जडे
प्राकृतं शरीरस्थं शरीरे स्थित भूतग्रामं पृथिव्यादिसमूहं पृथिव्यप्तेजोवाग्नाकाशजं
कार्यन्त स्वस्वरूपाऽज्ञानेन क्षयन्त, किञ्च अंतः शरीरस्थ जटरूपपृथिव्यादिभूत-
ग्रामनिर्मितं शरीर जीवयन्तं मा एव मामपि कार्ययन्नो दुःखभागिन कुवांणा ये
जना सन्ति तान् आसुरनिश्चयान् विद्धि जनीहि ॥ ६ ॥ चन्द्रघण्टा टीका ॥

For the meaning of the above *vide* the translation of this
stanza

It will appear from what has gone above that the MS.
variant अचेतनं is the suitable and correct reading.

Stanza 12 The first hemistich in the vulgate text runs

as इज्यते भक्तश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ " Know, O Arjuna, that the sacrifice which is performed with the pompous declaration of rewards (to the priests) and with the object of self-glorification is characterized by the quality of passion "

The MS version is as follows :

इज्यते विद्धि तं यज्ञं राजसं चलमधुवम् ।

For the meaning of this stanza vide translation

The MS text contains the two adjectives चलं and अधुवं qualifying राजसं यज्ञं They are quite appropriate and clearly bring out the character of the राजसयज्ञ to our mind The MS variant is therefore to be preferred

Stanza 13 The vulgate text has अमृष्टान्नं in the first foot The scholiasts interpret it as " अमृष्टं न दत्तं अन्नं यस्मिन् " (in which food is not distributed) This word as well as its interpretation is unsuitable here For, no sacrifice is possible without distributing food (to the Brahmans) The sacrifice, whether it falls in the category of the quality of goodness or passion or darkness, needs, of necessity, some sort of food-distribution The food may or may not be good or sufficient What is the meaning of a sacrifice wherein there is no food-distribution ? Does it mean the Brahmans and their assistants will perform a sacrifice at their own cost even as regards their meals ? The food may be a prohibited one, but food there must be in a sacrifice

The MS reading is विधिहीनं अमृष्टान्नं. मृष्ट means " cleansed, clean, polished, pure, purified according to the prescribed rules, etc " अमृष्टं on the contrary means " अशोधितं विधिवत् अपक्वं अमेध्यादिवस्तुजातं तथा विरसं कटुतीक्ष्णस्वादु " that is " not cleansed, not cooked properly, made up of prohibited articles of food, possessing strangely pungent and sharp taste " For the above reason, we hold that the reading of the vulgate text viz अमृष्टान्नं is not appropriate here The correct and original reading is the one preserved in our MS, viz अमृष्टान्नं

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Stanza 23 The vulgate text is ब्राह्मणास्तेन वेदाश्च in the third foot Here the mention of the Brahmin class appears quite strange and uncalled for All the commentators have interpreted this stanza thus.—" *Om, Tat Sat* is the three-fold designation signifying the Brahman By that designation of the Brahman, the *Brahmins* (i e one of the four castes), the Vedas and the sacrifices were created in olden times "

The current text is corrupt here The reference to the Brahmins here is quite gratuitous If Brahman created the Brahmins, did he not create the Kshatriyas, Vaishyas and Shudras also ? The Brahman is the creator of the whole universe—movable and immovable There is no sense in asserting that the Brahman created the Brahmins It is wrong to say so. Moreover the context shows that the reference to the Brahmin class is irrelevant here The second objection is that " विहिता " does not mean ' were created " But, even if we suppose that it means " were created " the context shows that the expression " the Brahmins were created " is quite irrelevant here The suitable reading is supplied by our MS, viz ब्रह्मणा तेन. For the meaning of this stanza based on the MS variant *vide* translation

Thus ends the Seventeenth Chapter entitled
" Description of Men according to their Faith,
the Three Kinds of Austerity, Food, Sacrifice,
Gift, and Prescription of the Designation 'Om
Tat Sat' for the Brahman " in the English
Rendering of the Gloss ' Siddhidatri ' on
Shri Bhagavad-Gita by Rajavadya Jivarama
Kalidasa Shastri.



Shri Bhagavad-Gita

English Rendering, of the Gloss "Siddhidatri"

CHAPTER XVIII

Stanza 15. The vulgate recension of the first hemistich is शरीरवाङ्मनोभिर्द्यत् कर्म प्रारभते नरः । The MS. recension runs as: शरीरवाङ्मनोभिर्हि यत्कर्मोऽरभतेऽर्जुन । There is almost no difference in the meaning of the two variants.

Stanza 20. The vulgate has भावमव्ययमीक्षते in the second foot. ईक्षते means पश्यति (sees). The meaning of the stanza according to the vulgate recension will be: "The knowledge by which one sees all creatures with the attitude of impartiality, which admits of no love or hate, superiority or inferiority—know that knowledge to be imbued with the quality of goodness: Those who see the imperishable and constant unity which underlies the diversity of the visible universe, are said to possess knowledge which is imbued with the quality of goodness."

The original reading is अश्नुते which means प्राप्नोति (attains) instead of ईक्षते (sees). For the meaning of this stanza based on the MS. reading, vide translation; whence the reading अश्नुते (attains; attains the stage of.....) is more acceptable than the vulgate ईक्षते.

Stanza 22. The vulgate has यत् कृत्स्नवदेकस्मिन् कार्ये सक्तमहेतुकम् as the first foot. All the commentators interpret this as: "The knowledge which (यत्) in one effect or object (एकस्मिन् कार्ये), that is in one body or image, sees the size of the soul or the Lord as if it were everything or the whole (कृत्स्नवत्) disregarding the viewpoint of the highest truth (अतत्त्वार्थवत्), and which (ज्ञानं) is devoid of rational conclusions (अहेतुकम्), and is insignificant (तुच्छं), is said to be imbued with the quality of darkness." Vide our gloss on XVI. 8 for the impropriety of the word हेतुकं in the sense of "reasoning". The MS. version runs as "यदकृत्स्नविदेकस्मिन् कार्ये सक्तमहेतुकम् ।"

अकृतत्ववित् द्वेषमर्थं कृत्स्नं संपूर्णतया युक्तं न वेत्ति न जानाति सोऽसंपूर्णज्ञः अपूर्णज्ञानवान् सद्यपि स्वयं संपूर्णज्ञानवानिति मिथ्याभातो यो मनुष्यः एकस्मिन् कार्ये स्वैष्टसुखप्राप्तिसाधनरूपे कस्मिंश्चित् कार्ये लभ्यपदार्थे सक्तं आसक्तं मुग्धं मोहवशगतं, अहेतुकं सत्यकारणविरहितं कारणरहितं, अतरुमार्थवत् सत्यस्वरूप रहितं—निष्फलतत्त्वरूपमत एवालं क्षणमात्रसुखदं—तत्कालाल्पसमयपर्यंतं सुखदं—अल्पफलप्रदं वा पतादृशं यद्ज्ञानं वेत्ति जानाति पतादृक्शुद्धज्ञानं तामसमिति शास्त्रज्ञैः समुदाहृतं सम्यक् प्रतिपादितमस्तीति । यो वेत्तीत्यध्याहारः पूर्वश्लोकाद् ग्राह्यः ॥ २२ ॥ (चन्द्रघण्टा-टीका)

For the meaning of the above *vide* translation and exposition of this stanza, whence the excellence of the ancient reading will be patent to the readers without any further expatiation on our part

Stanza 24 The vulgate has क्रियते बहुलायासं तद्राजसमुदाहृतम् as the second foot "The person who, longing for the satisfaction of desires, engages in action which involves much effort, is declared to perform the action which is passionate "

The expression बहुलायासं "involving a great deal of effort" is inappropriate here. For, in good actions and virtuous conduct also a great amount of exertion is necessary. So the qualification बहुलायासं cannot particularly be applied to राजस कर्म (passionate action) here. The old reading as found in our MS gives the appropriate and relevant adjective qualifying the noun राजस कर्म. The MS reads क्रियते क्लेशबहुलं तद्राजसमिति स्मृतम् । The meaning of the stanza, based on the MS recension, will be

"The man who, full of desire for enjoyments, egoistically says, 'I alone am able, I shall enjoy such and such pleasures and delights,' and performs actions which entail much pain, is said to perform the passionate type of action " The adjective क्लेशबहुलं "the action which entails much pain" as qualifying राजस कर्म is quite appropriate here. This proves that the claim of the MS variant to originality stands on solid grounds

Stanza 28 There are two variant readings नैऋतिकः and नैऋतिकः in the second foot. We have to decide which variant

represents the original text of the Gita. Of the several commentators, some have accepted the variant नैष्टिक while others have accepted नैष्टिक, and they have interpreted the words variously.

The following five commentators as well as Lokamanya Tilak have adopted the variant नैष्टिक and interpreted it as follows:

- (1) One who destroys the livelihood of others (श्री शंकर)
- (2) One who seeks his own interest by depriving others of their means of living, under the cloak of religion- (तत्त्वप्रकाशिका)
- (3) One who deprives others of their means of living by creating a false impression of obliging them (गूढार्थ दीपिका)
- (4) One who insults others (सुवोधिनी)
- (5) One who displays the faults of others (परमार्थ प्रप)

Lokamanya Tilak interprets it as "One who destroys others or their works"

The following four scholiasts have adopted the variant नैष्टिक and rendered it as under

- (1) One who is ready to insult others by thought, word and deed (तात्पर्यवोधिनी)
- (2) One who cuts others asunder (भाष्यात्कर्षदीपिका)
- (3) One who engages in vile deeds (राघवेन्द्र)
- (4) One who imposes on others and insults them (नीलकण्ठ)

The original reading found in our old MS is नैष्टिक. The meaning of this word is given further on

Stanza 19 classifies knowledge, action and agent according to the three qualities. Stanzas 20, 21, 22 describe the characteristics of knowledge viewed under the category of the three qualities. Stanzas 23, 24, 25 describe action as arranged under the classification of the three types of agents, the principle of arrangement being the three qualities. The agents described

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here are the men of this world who are engaged in manifold actions. Their dispositions, their modes of working and mental attitudes are described here. The sense of destroying others or depriving them of their means of living, of insulting or ruining them, of practising vile deeds or imposing on them, is not at all suitable here.

Shri Krishna describes here the disposition and attitude of agents who are imbued with the qualities of goodness. A person who is imbued with the quality of darkness may be full of a thousand vices. But that is not the subject of description here. The interpretations of the commentators are, therefore, surprising.

The meaning of the word नैष्कृतिकः is "idle or sluggish or heedless in doing work." कृतिः means "work" or "action." Cf. "जगतां कारकः कृष्णः कृतिर्गुरुरिषोरियम् ॥"—*Mugdhabodha*, "This is the work of Krishna....." So कृतिः is equivalent to कर्म and one who does not engage himself in work is called नैष्कृतिकः.

It is said in stanza fourth of the third chapter of the Gita: "न कर्मणाग्नानारंभानैष्कर्म्यं पुरुषोऽभ्युते ॥" Here the word नैष्कर्म्यं is interpreted by all the commentators as कर्मरहित्यं "passivity" or "actionlessness". It is explained as न यत्र कर्म तस्य भावो नैष्कर्म्यं कर्मशून्यत्वं । There the word नैष्कर्म्यं signifies the Brahman. Here the word नैष्कृतिकः signifies the agent characterised by the quality of darkness. Hence the word नैष्कृतिकः represents the correct and original reading in the present context. The meaning of this word harmonizes admirably with that of the stanza as a whole, as will be seen from our translation of this stanza.

Thus the reading नैष्कृतिकः is the proper reading here.

Stanza 37. The vulgate has यत्तदग्रे विषमिव in the first foot, and तत्सुखं सात्त्विकं प्रोकमात्मबुद्धिप्रसादजम् is the latter half of the stanza.

यत् तत् अग्रे means "that which, in the beginning....." The MS. variant is यत्तदत्वे "which during the process of ac-

complishment, that is at the time when the work is being accomplished. ”

For the meaning of this stanza based on the MS. variant, *vide* translation.

Stanza 38. The vulgate has यत्तदग्रे whereas the MS. variant is यत्तदात्वे. Vide the preceding gloss. यत्तदात्वे means ‘ which (work) at the time when it is being accomplished. ’

Stanza 44. The vulgate has the reading परिचर्यात्मकं in the third foot whereas the MS. variant is पर्युत्थानात्मकं.

Stanza 46. The vulgate text has येन सर्वमिदं ततं as the second foot whereas the MS. has येन विश्वमिदं ततं. In the third foot the MS. has तमेवाचर्य in the place of the variant तमभ्यर्च्य of the vulgate text. Both the variant readings give the same meaning.

Stanza 47. The current text consists of two hemistichs, viz

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥

While interpreting this stanza some commentators have interpreted the word स्वधर्म as “ the worship of God, ” “ praying by turning the beads of a rosary ” etc. Other commentators have interpreted it as “ duties appropriate for each of the four castes. ”

The meaning of the current text which consists of two hemistichs is as follows: “ The duty of one's caste or stage of life, though it appear full of defects, is more beneficial to one-

* Wherever the commentators of the Gita are mentioned, the reader should bear in mind that the Sanskrit commentators are meant. The vernacular translations of the Gita have not been utilized, except that of Lokamanya Tilak which is widely read on account of the estimation in which the author is held. He has not written his work in Sanskrit, but we have referred to his work in several places. With this reservation, the reader should remember that the commentators spoken of are invariably the original commentators, and the citations, where given only in English, are rendered from the Sanskrit

self than the duty of another's caste or stage of life, however well it might be performed. Performing the natural duty of one's caste, one does not incur sin."

Here the old recension runs as :

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मोदयादपि ॥ ४७ ॥

स्वभावनियतं कर्म कुर्वन् नाप्नोति किस्त्वियम् ॥ ४८ ॥

For the meaning of the above, based on the चन्द्रघण्टा commentary, *vide* translation, whence it will appear that the MS. text with the three hemistichs is more suitable here than the vulgate text.

Stanza 51. The vulgate has सिद्धिं प्राप्तो यथा ब्रह्म तथाऽऽप्नोति नियोध मे as the first hemistich. Its meaning is : "Listen from me in the manner (तथा) in which (यथा) a person who has obtained perfection attains the Brahman." Here the use of the relative adverbs यथा.....तथा is quite unsuitable.

The MS. reading is as follows :

सिद्धिं प्राप्तो यथा ब्रह्म प्राप्नोति तन्नियोध मे ॥ "Listen from me in brief, as to how a person who has obtained perfection attains the Brahman." The above meaning appears quite suitable.

Stanza 55. The current reading of the second पाद is न शोचति न कांक्षति । It means, "The person who has become one with the Brahman, becoming peaceful in mind, neither grieves nor desires." It is wellknown that "joy" and "sorrow"; "desire" and "aversion" are the pairs of opposites. But to place "joy" in juxtaposition with "desire" appears patently incompatible. The MS. text gives the original reading : न शोचति न हृष्यति । "Neither grieves nor exults". This meaning is the suitable one.

Stanza 56. The current reading of the first hemistich is : भूक्त्या मामभिजानाति यावान्यथासि तस्यतः । It means : "By devotion he truly understands of what magnitude—whether of the dimen-

sions of an ant, or an elephant or the universe—and of what nature I am.”

The MS. reading runs as :

भक्त्या मामभिजानाति योऽहं यश्चास्मि तत्त्वतः । It means: “The person who beholds all creatures with the eye of equality, attains supreme devotion to me.

योऽहं मनुष्यरूपेण वसुदेवपुत्ररूपेण तव सारथिरूपेण सुखदुःखशंगत इति प्रतीयमानः तव संसृगं स्थितः सोऽहं तत्त्वतः परमार्थतो वस्तुतोऽद्वयचिन्मयज्योतिरात्मकश्च, योऽहमस्मि कर्ता भोक्ताऽऽनन्दघनश्चिद्रूपो देहेन्द्रियनियामको ब्रह्मरूपो वा कीदृशो भवामि तत्सर्वं मत्स्वरूपं तत्त्वतो मां भक्त्याऽभिजानाति ॥ चन्द्रघण्टा ॥

Here am I, in the human embodiment, as the son of वसुदेव experiencing joys and sorrows common to humanity, now standing face to face with you as your charioteer. This is my apparent form. But my real nature which is non-dual, and is compact intelligence, light, agent, enjoyer, compact bliss, sentiency, the controller of this body and the senses—and which is of the nature of the Brahman—is known through supreme devotion.”

Thus it will appear that the variant योऽहं is preferable to योवान्.

Stanza 58. The current reading in the third पाद is उपाश्रित्य whereas the MS. variant is समाश्रित्य. The latter appears preferable.

Stanza 60 The vulgate has मिथ्यैव व्यवसायस्ते (एवः ते व्यवसायः मिथ्या) as the third foot. It means: “This your attitude is wrong.” The MS. variant is मिथ्यैवाऽध्यवसायस्ते (ते तव उपर्युक्तः अध्यवसायः मान्यता निश्चयः मिथ्या एव) It means: “This your belief is wrong. Your predilection not to slay your kinsmen by engaging in war, because you think egoistically that they are your kinsmen and that by slaying them you will incur sin, is futile ”

It will appear that the word अध्यवसायः is appropriate here. The particle एव found in the MS. emphasizes the futility of the

belief of Arjuna. The MS variant therefore represents the appropriate and original text.

Stanza 61 The vulgate has the reading अवशोऽपि तत् in the fourth पाद whereas the MS variant is अवशोऽपि सन्. The MS variant appears quite appropriate here. The meaning is, "What you do not wish to do, you will do, becoming even helpless though delusion" (अवशः भूत्वा अपि). To interpret as above we have to supply the word भूत्वा. In the MS text we have the word सन् which yields a meaning similar to भूत्वा and therefore no word need be taken as understood to get the above meaning. For this reason the variant reading सन् of the MS. is superior to तत् of the vulgate.

Stanza 62 The current reading of the second पाद is हृद्देशेऽर्जुन तिष्ठति । The meaning is, "O Arjuna, the Lord stands in the region of the heart of every being Seek His shelter." The MS reading is हृद्येप वसतेऽर्जुन. The meaning will be, "O Arjuna, the Lord abides here in the heart of every being.. . Seek His shelter."

The Lord abides permanently and therefore the word वसते (abides) is preferable to तिष्ठति. Shri Krishna, placing his hand on the heart of Arjuna, says "This Lord, who abides in the heart of all beings, is not to be sought elsewhere. You need not seek him outside yourself. It is within you, here within your heart." Hence the word एषः (this Lord) is quite appropriate here. The above discussion will show that the MS. variant is superior to that of the vulgate text.

Stanza 64 The current reading of the fourth पाद is यथेच्छसि..... । It means, "Fully think over all that I have twicht you, and then act as you like (यथा इच्छसि)." The MS variant is यत् इच्छसि. It means, "Do what you wish. Do what you like after considering all my explanations."

यत् of the MS is preferable to यथा of the vulgate text.

Stanza 69 The current reading of the fourth पाद is मामे-

वैष्यत्यसंशयः (संशयरहितो मनुष्यः मां पद्य पप्यति). It means: "The person who is devoid of doubt attains verily Me." Here the old reading of our MS. text runs as स मामैष्यत्यसंशयम् (सः मनुष्यः असंशय निश्चयपूर्वकं अवश्यं मां पप्यति). "The person who will proclaim to my devotees this most mysterious knowledge taught by Me, will attain supreme devotion to Me and then undoubtedly, assuredly, reach Me." The MS. text yields a direct and natural meaning.

Stanza 76. The current reading of the second पाद is एतद् गुह्यमह परं । The MS. reading of the corresponding पाद is एतद् गुह्यतरं महत् । The word गुह्यतरं (exceeding mysterious) is more suitable than the simple word गुह्य (secret). The word परं of the vulgate is replaced by महत् in the MS. परं and महत् have the same meaning.

Stanza 78. The current reading of the second hemistich is विस्मयो मे महान् राजन् दृष्यामि च पुनः पुनः ॥ It means, "Oh King Dhritarashtra,....." The corresponding MS. variant is विस्मयो मे महाराज प्रहृष्ये च पुनः पुनः ॥ It means, "Oh great King Dhritarashtra,....." The word महाराज as a mode of address for Dhritarashtra appears better than the word राजन्, for he was not a common king but the sovereign lord of the whole earth. The MS. reading, therefore, is preferable.

Stanza 79. The current reading of the fourth पाद is ध्रुवा नीतिर्मतिर्मम । The meaning is, "Wherever Krishna, the Lord of the Yogins is and wherever Arjuna the archer is, there wealth, victory, prosperity and justice are firmly established—(such) is my opinion." Here the word नीतिः is unnecessary. The clause मतिर्मम is rendered as "such is my opinion" by taking the word इति as understood. The MS. reading is ध्रुवा इति मतिर्मम । The meaning will be, "Wherever Krishna, the Lord of the Yogins is and wherever the archer Arjuna is, there wealth, victory, and prosperity are firmly established—such (इति) is my opinion."

Chapter 18. English Rendering of the Gloss "Siddhidatri"

It is evident that इति presents the correct and original text and not the variant नीतिः

Thus ends the Eighteenth Chapter entitled "Renunciation of the Fruit of all Actions, Complete Abandonment of all Action prompted by Desire, Description of the World of Qualities Goodness, Passion and Darkness, and Attainment of the Supreme Spirit" in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad-Gita by Rajavaidya Jivarama Kalidasa Shastri, of Gondal, Kathiawar.

—:०:—

End of Gloss 'Siddhidatri'

॥ ॐ तत्सत् ॥

SHRI BHAGAVAD GITA

(CHAPTER 1-2 AND 3)

REVISED

In the light of a rare and ancient manuscript-with various readings incorporated Herein &

EDITED

With its Commentary

CHANDRAGHANTA

On old ms in

Sanskrit and English Translation

By

RAJVAJDIYA JJVARAM KALJDAS SHASTRI



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॥ ओं तत्सत् ॥

॥ श्री भगवद् गीता ॥

(१-२-३ अध्यायाः)

प्राचीनहस्तलिखितपुस्तकाधारेण

संशोधिता

पाठान्तरं सहिता

चंद्रघंटा

टीका तस्याध्यांग्लभाषांतरं

रचयिता

राजवैद्य जीवराम कालिदास शास्त्री

पुस्तकप्रकटनप्रतिस्थानं

रसशाला औषधाश्रम,

गोडोल काठीआवाड इंडिया

प्रथमावृत्तिः

२०००

विक्रम संवत् १९९३ आपादः

(पु. मु. ई. गायधिकारा भारंलराजनियमापुमारेणास्वाभि. द्वायचिदना

ERRATA

OF COMMENTARY

Chandraghanta

(The top of every page of the Commentary is included
in line calculations)

पृष्ठांकः Page No.	पंक्तिः Line	अशुद्धिः Incorrect	शुद्धिः Correct
१	२०	लक्ष्यमाणं	वक्ष्यमाणं
1	25	what	What
२	१४	अस्मिन्निति	अस्मादिति
११	२०	पाण्डुसेनायां	पांडवसेनायां
2	28	Sisupal	Shishupal
११	30	the powerful yudhamanyu the	the yudhamanyu, vikranta the
३	१	अध्याय १	अध्यायः १
११	९	भीमाभिरक्षितम्	भीमाभिरक्षितम्
११	१४	अश्वत्थामा	अश्वत्थामा
११	१९	इदं च	इदं तु
४	४	संजयन्	संजनयन्
११	२०	स्थंदने	स्थंदने
4	27	After line 27 to read as under — so that its sound might reach the opposite army	
६	१	अध्याय १	अध्यायः १
११	६	परमेश्वासः	परमेश्वासः
११	१६	प्रदध्मतु	दध्मुः
5	27	Sikhṛandin	Shikhṛandin
६	३ २०	श्लोकानंतरं	
		अर्जुन उवाच इति पठनीय	
११	१२	वाक्प	वाक्पं
११	१६	निरीक्ष्ये द्रक्ष्यामि	निरीक्षे पश्यामि
११	२०	द्रक्ष्यामि	पश्यामि

पृष्ठांकः Page No	पंक्तिः Line	अशुद्धिः Incorrect	शुद्धिः Correct
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7 With my (Kshatriya) character submerged by the pain (of the prospective destruction of my race) and the sin (of uprooting the immemorial family usages) with mind bewildered

२६ 26	२ 22 and 23	ब्रूहितन्मे of what is right, of what I ask you Tell (to refrain from me with cert- - battle and live by ainty what will begging, or kill our be for my self- elders for the sake of are I am your- the kingdon) is right, I ask you Tell me with certainty what will be for my welfare (in this world and the next I had many teachers before, but now there is none but you to guide me in this dilemma) I am your etc	ब्रूहि तन्मे
"	29	(after killing my kinsmen)	(the status of Indra)
27	30	divine	divine
"	31	of	self
"	32	ignorant men (your—	ignorant man (although you are so learned yourself)(so r-
28	26	into the jaws	into the mouth jaws
26	३ ७	मन्त्रः न नगाभिः	मन्त्र न अमाभिः

पृष्ठांकः Page No.	पंक्तिः Line	अशुद्धिः Incorrect	शुद्धिः Correct
"	१५	सम्बद्धे देहधर्मे	सम्बद्धे तत्र देहधर्मे
"	२६	मरणादीति	मरणादीनि
३०	१६	गृहीतेऽश्रितत्वे	गृहीतमश्रितत्वे
"	२५	प्रकारेण नागमा	प्रकारेणानागमा
३१	५	स्तत्व	स्तत्त्व
"	९	पुरुषोऽतमृ	पुरुषोऽमृत
"	१२	सत	सतो
"	१७	एव । वा	एव । अथवा
31	31	discrimination	discrimination
३२	५	१८	१९
"	६	यश्चैन	यश्चैनं
"	७	१९	२०
"	२२	मन्यते तौ	मन्यते च तौ
"	२३	द्वंति	द्वन्ति
३३	"	विकृति	विकृतिः
"	"	प्रकृति	प्रकृतिः
33	31	etc r al,	constant
"	"	Self,	man (knowing the truth)
३६	२	विकार्या	विकार्या
"	३	विदित्वंन	विदित्वेन
"	५	नेन	नेवं
"	१७	प्रकारेणैन	प्रकारेणैय
३६	२	भूतानि	भूतानि
"	५	मृतस्य च	मृतस्य च जन्म
"	"	जन्मोत्पत्ति	जन्मोत्पत्ति

पृष्ठांकः Page No.	पंक्तिः Line	अशुद्धिः Incorrect	शुद्धिः Correct
८८ 88	२ 27 and 28	प्रसविष्य ऋमेष 11 Five more stanzas embc- dy Brahma's injunction to his creatures Gratify— (such as sons,	प्रसविष्यध्वमेप Five more stanzas embody Brahma's injunction to his cre- atures 11 Gratify etc-
" १०४	34 ३	विधनं	{ as for sons, निधनं



SUPPLIMENTS.

The under-given are the suppliments of the Sanskrit commentary translated incompletely in different pages and places.

After the 28th line in the 1st page to read as under.-

This sacred ground was in the Kuru country, considered holy from Vedic times and recognised by the Gods, Brahmins and great sages as the place for attaining the Brahman.

After the 23rd line in the 2nd page to read as under.-

Duryodhana says this, stretching out his hand and pointing at the army of the Pandavas, which consisted of seven battalions (Akshauhinis)

After the 30th line in the 22nd page to read as under:-

(He remembered his and his brother's promise to slay the Kauravas, and also the fact that withdrawal from battle would destroy all hole of fame, the Kingdom and happiness On the other hand it would be sinful to kill one's kinsmen This dilemma caused Arjuna's tears) 'Disquietude' includes the parched feeling in the mouth, trembling, horripilation, burning sensation in the skin and confusion of mind described in the last chapter.

After the 29th line in the 23rd page to read as under:-

('Unmanly'; saying that the bow Gandiva was slipping off his hand 'Does not befit' as you are a warrior both learned and brave, and blessed by God Shiva. 'Base' because despised by the learned and the brave. 'Weakness of heart' as evinced by his query," How can we be happy, O Krishna, after killing our kith and kin!')

After the 33rd line in the 23rd page to read as under.-

("What you say is true, my dejection is out of place. But is not the reference of a warrior's duty to one's enemies? If the enemies may be sometimes our relations too, let that be applicable to Duryodhan and others who are our inveterate foes How can Bhishma, Drona etc. who are our respectable elders and preceptors, and who have never been inimical to us, deserve death at our hands? Such considerations prompted Arjuna's question.)

After the 32nd line in the 24th page to read as under:-

Our elders and teachers like Bhishma, Drona and others have not taken up an inimical attitude towards us, they are on Duryodhan's side only because duty calls them there. If we refrain from killing them, I know only begging is in store for us, but instead of this being derogatory to us (though Kshatriyas), it will be for the good of our souls in this world and the next because it is consequent on our not killing those whom we should worship.

The Line 34 of the 24th page to be considered as cancelled and in place thereof to read as under:-

for us; (Killing our elders and winning the Kingdom, or not killing them and begging. Though we win the kingdom. Because we do not know) whether we shall conquer them or they will etc.

After the 25th line in the 27th page to read as under:-

" Lord (Master) of the senses " is an attribute of Vishnu, one of whose manifestations is Shri Krishna. The attribute here applied to Arjuna is calculated to call him up from the temporary eclipse of his warrior nature occasioned by the then circumstances.

After the 24th line in the 27th page to read as under:-

The Lord's smile implies thoughts like these: " your grief is out of place-if there were genuine cause for it, I would have set sad myself. Have you forgotten the insult to Draupadi and other unspeakable horrors wrought by your enemies? You have solemnly promised to kill them in battle, yet are yielding to this weakness.!"

After the 32nd line in the 24th page to read as under:-

They have, to all intents and purposes, been swallowed by Death, so you can't consider Yourself to be their killer. Also you know that the self cannot be killed, so that the scriptures proclaim that really there is neither birth nor death. Again, those who die on the battlefield go to heaven, so they are not to be grieved for.

After the 29th line in the 29th page to read as under:-

Which are the inherent properties of the body. Considering that the self has no birth, death, etc., a knower of Brahman like you is not swayed by feelings of exultation, grief etc.)

After the 21st line in the 31st page to read as under:-

By 'senses' it is not the physical eyes &c. that are meant—these being but the channels through which the subtle instruments within come in contact with 'the objects of the senses' The word **मात्रा** refers to those (subtle) senses, motor as well as perceptive. The objects of the perceptive senses are: smell, produced from the element 'earth' of the nose; taste, produced from 'water,' of the tongue; shape or colour, from 'fire,' of the eye; touch, from 'wind' or 'air' of the skin; sound or vibration, from 'ether,' of the ear, The senses in conjunction with the mind give pleasure or pain according as their objects are good or bad. Mental association is the immediate cause of such affections. Get discrimination by knowledge, fix your mind in the Brahman and do not delude yourself into thinking that yourself is overcome with grief.

After the 27th line in the 32nd page to read as under:-

'Imperishable' means unaffected by conditions of space, time etc.

In Line 31 of the 32nd page after 'perishable' to read as under:-

(It is their nature to perish, nobody can be held responsible for their destruction.)

After the 29th line in the 33rd page to read as under:-

It is by the body-connection that the Self appears to be born and to die. So it might be sensible, in one view, to consider 'birth' or association with the body to be unnatural to It, and 'death' or separation therefore to be Its natural condition. In very truth, however, the Self is neither born nor does It die.

After the 32nd line in the 33rd page to read as under:-

'Constant' means devoid of increase and decrease, 'perfect' means incapable of defect and surfeit. To one who knows the truth of the Self, statements like 'This man kills that' and 'that man is killed by this' become meaningless.

After the 29th line in the 34th page to read as under -

In casting away old clothes nobody grieves but rejoices, so too should one casting off an old or decrepit body as a prelude to assuming a fresh one. And you, putting an end to the worn-out bodies of Bhishma, Drona etc., are rather benefiting those personages than committing a sin in the shape of killing them.

After the 32nd line in the 34th page to read as under -

As the casting off the body is quite as natural a phenomenon like the abandonment of a worn-out garment, the fall of the body does not result in any harm to the Self, which is devoid of form.

The Lines 31, 32, 33 of the 35th page to be considered as cancelled and there to read as under -

or (Forgetting the truth by excessive affection or by a temporary lapse into materialism) if you think him to be constantly born and constantly dying (along with the body, as the ignorant think), even then, O mighty one, you should not grieve for him.

The Line 35 of the 35th page to be considered as cancelled and to read as under instead -

—ing) death is certain for the born (because the durations of their lives are fixed even at their birth), and birth is certain for—

After the 31st line in the 42nd page to read as under -

'No possibility of sin' because this Yogin is a knower of Brahman, the sin would be by some ignorant transgression. Also, this Yoga is practised unselfishly 'saves'. — the meaning is that the effect of even a slight observance will not be destroyed, as a matter of fact, a great effect will accrue from a full observance and a small one from a slight observance, 'of unrighteousness' or it may be of suffering.



॥ श्री भगवद् गीता ॥

॥ प्राचीनहस्तलिखितपुस्तकाधारेण सशोधिता ॥

॥ प्रथमोऽध्याय १ ॥

धृतराष्ट्र उवाच ।

धर्मक्षेत्रे कुरुक्षेत्रे सर्वक्षत्रसमागमे ॥ १ ॥

मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

संजय उवाच ।

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ॥ २ ॥

आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥

धृतराष्ट्र उवाच

हे संजय, धर्मक्षेत्रे धर्मप्रधानं क्षेत्रं देवैर्नाह्नयै महर्षिभिश्च ग्रहप्राप्ति
 स्थानरूपेण निश्चितं वेदकालादारभ्य धर्मरूपं गण्यमानं कुरुदेशातगतं
 पवित्रं क्षेत्रं तस्मिन् । कीदृशे कुरुक्षेत्रे सर्वक्षत्रसमागमे युद्धार्थमागतानां सर्वक्ष
 त्रियाणां समागमो यस्मिन् यत्र सर्वक्षत्रिया एकत्रिता सन्ति एतादृशे कुरुक्षेत्रे
 मामका दुर्योधनादयो मत्पुत्रा युधिष्ठिरादयः पाण्डवा पाण्डुपुत्राश्च किं अकुर्वत
 किं कुर्वन्तिस्मेति धृतराष्ट्रस्य प्रश्नः ॥ १ ॥

संजय उवाच

तदा दुर्योधनो राजा व्यूढरूपेण स्थितं पाण्डवानीकं पाण्डवानां सेन्यं
 दृष्ट्वा आचार्यं द्रोणं उपसंगम्य समीपं गत्वा वचनं लक्ष्यमाणं वान्यं अब्रवीत्
 उक्तवान् ॥ २ ॥

SHREE BHAGAVAD GITA

CHAPTER I

Dhritarashtra said,

1 "O Sanjaya, what are my sons (Duryodhana etc.) and the sons of Pandu doing in the holy field of Kurukshetra where all the Kshatriyas have gathered together?"

Sanjaya said,

2 "At that time, King Duryodhana, seeing the army of the Pandavas marshalled in battle array, approached his preceptor (Drona), and said as follows:

श्री भगवद् गीता

पश्य ती पाण्डुपुत्राणामाचार्य महतीं चमूम् चंद्रघंटा-टीकयोपेता

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

अत्र शूरा महेष्वासो भीमार्जुनसमा युधि ॥

युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

धृष्टकेतुश्चेकितानः काशीराजश्च वीर्यवान् ॥

पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुंगवः ॥ ५ ॥

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ॥

सौमद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

हे आचार्य पाण्डुपुत्राणां पाण्डवानां महतीं बहुयोजनपर्यन्तं विस्तृतां सप्ताक्षौहिणीरूपां धीमता बुद्धिमता शस्त्रास्त्रकुशलैर्न तव शिष्येण द्रुपद राजपुत्रेण धृष्टद्युम्नेन व्यूढां व्यूहरचनया प्रथितां तां (दीर्घाकृतहस्तसंकेतेन वदति) नातिदूरं दृश्यमानां चमूं सेनां पश्य ॥ ३ ॥

अत्र पाण्डवसेनायां शूराः भैरवद्विताः महेष्वासः इषु अस्यते अस्मिन्निति इष्वातः धनुः, तत्र महत् अन्यैरप्रभुष्यं तद्विद्यते येषां ते-महान्तः इष्वासाः धनंपि येषां ते पतादृशा, युधि-रणसंग्रामे च भीमार्जुनसमानाः युयुधानः-सात्यकिः, विराटः, महारथः द्रुपदः, धृष्टकेतुः, चेकितानः, वीर्यवान् काशि राजः, पुरुजित्, कुन्तिभोजः, नरपुंगवः मनुष्येषु उत्तमः शैब्यः, युधामन्युः, विक्रान्तः, वीर्यवान् उत्तमौजा, सौमद्र सुभद्रापुत्रः अभिमन्युः, द्रौपदेयाः प्रतिविंध्यादयः द्रौपदीपुत्राः पते सर्वे पाण्डुसेनायां महारथा सन्ति ॥ ४-५-६ ॥

3 O preceptor, behold yonder army of the Pandavas marshalled in battle array by your wise disciple (Dhrishtadyumna) the son of Drupada.

4-5-6 In this (army of the Pandavas), there are heroes, great archers like unto Bhima and Arjuna, valiant in battle Yuyudhana (i.e. Satyaki, a Yadava), Virata (the King of the Matsya country), Drupada, Dhrishtaketu (the son of Sisupala), Chekitana (a Yadava king), the valiant King of Kashi, Purujit, Kuntibhoja, Saibya the best among men, the powerful Yudhamanyu, the mighty Uttamaujas, the son of Subhadra (i.e. Abhimanyu), and the sons of Draupadi (Prativindhya, Sutasoma, Shrutakirti, Shatanika and Shrutasena) all these are great heroes.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम	॥
नायकान्मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते	॥ ७ ॥
भवान्भीष्मश्च कर्णश्च कृपः शल्यो जयद्रथः	॥
अश्वत्थामा विकर्णश्च सौमदत्तिश्च वीर्यवान्	॥ ८ ॥
अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः	॥
नानाशस्त्रप्रहरणा नानायुद्धविशारदाः	॥ ९ ॥
अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम्	॥
पर्याप्तं त्विदमेतेषां बलं भिमाभिरक्षितम्	॥ १० ॥

हे द्विजोत्तम, आचार्य, अस्माकं अस्मत्सेनायां ये विशिष्टाः अग्रण्यः सन्ति, मम सैन्यस्य तान् नायकान्-निबोध ते तव संज्ञार्थं सम्यग् ज्ञानार्थं तान् नायकान् ब्रवीमि-घर्णयामि कथयामि ॥ ७ ॥

भवान्-द्रोणाचार्यः, भीष्मः, कर्णः कृपः कृपाचार्यः, शल्यः, जयद्रथः, अश्वत्थामा, विकर्णः, वीर्यवान् पराक्रमी सौमदत्तिः-सौमदत्तस्य पुत्रो भूरिश्वाः अन्ये च बहवः बहुतराः, शूराश्च मदर्थे मम प्रियविकीर्षया कार्यसिद्धयर्थं त्यक्तजीविताः जीवितं त्यक्तुं कृतनिश्चयाः नानाशस्त्रप्रहरणाः विविधशस्त्र-प्रहारकुशला नानायुद्धविशारदाः विविधयुद्धकुशलाः सर्वे सन्ति ॥ ८ ॥

तत् सर्वं अपर्याप्तं अपरिमितं विशालं पाण्डवसैन्यतोऽधिकं अस्माकं बलं सैन्यं भीष्मेण अभित. सर्वदिग्भ्यो रक्षितं सुरक्षितं विद्यते । इदं च पतेषां पाण्डवानां पर्याप्तं अस्मदपेक्षया अल्पं बलं सैन्यं भोमेन अभितो रक्षितमस्ति ॥ १० ॥

7-8 O best among the twice-born, know the principal commandants of my army, whom I enumerate for your information : viz yourself, Bhishma, Karna, Kripa Salya, Jayadratha, Asvatthaman, Vikarna and the mighty son of Somadatta (i. e. Bhurisravas).

9 And besides these, there are many other heroes. ready to abandon their lives for my sake, skilled in wielding various missiles and skillful in various modes of fighting.

10 Bhishma protects our army which is innumerable; while Bhima protects the army of the Pandavas which is limited in numerical strength.

अयनेषु तु सर्वेषु यथाभागमवस्थिताः	॥
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि	॥ ११ ॥
तस्य संजन्यहर्षं कुरुद्वः पितामहः	॥
सिंहनादं विनद्योच्चैः शंखं दध्मौ प्रतापवान्	॥ १२ ॥
ततः शंखाश्च भेर्यश्च पणवानकगोमुखाः	॥
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत्	॥ १३ ॥
ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ	॥
माधवः पाण्डवश्चैव दिव्यौ शंखौ प्रदध्मतुः	॥ १४ ॥
पांचजन्यं हृषीकेशो देवदत्तं धनंजयः	॥

तु अतःपरं तु सर्वेषु अयनेषु व्यूहनावस्थितसैन्यस्य भिन्नभिन्नद्वारेषु यथाभागं अवस्थिताः स्वे स्वे निर्णीति स्थाने स्थिताः सर्वे एव हि अवश्यं भवन्तः भीष्मं सेनापतिं पञ्च अभितः सर्वतो रक्षन्तु ॥ ११ ॥

तस्य दुर्योधनस्य हर्षं संजनयन् उत्पादयन्-कुरुद्वः कुरुकुल संभवेषु सर्वेषु वृद्धः प्रतापवान् पितामहो भीष्मः सिंहनादं विनद्य कृत्वा उच्चैः परसैन्ये श्रूयमाणं शंखं दध्मौ वादितवान् ॥ १२ ॥

ततः भीष्मशंखादानानंतरं शंखाः भेर्यः पणवाः आनकाः गोमुखाः सहस्रा एव तत्क्षणमेव अभ्यहन्यन्त वादिताश्चासन् स शब्दः शंखादिवादित्र शब्दस्तुमुलो महान् अभवत् आसीत् ॥ १३ ॥

ततस्तदनंतरं श्वेतैश्चतुर्भिर्हयैरश्वेषुक्ते संयोजिते महति विशाले स्यन्दने रथे स्थितौ आसीनौ श्रीकृष्णः अर्जुनश्च दिव्यौ शंखौ प्रदध्मतुः वादयांचक्रतुः ॥ १४ ॥

11 Let all of you, standing in your respective positions, at all the entrances of the battle array, defend Bhishma.

12 To cheer his (Duryodhana's) spirits, the mighty Bhishma, eldest among the Kuru race, sending forth aloud a roaring sound, blew his conch.

13 Thereafter, conches, kettle-drums and various other warlike instruments were sounded, all at once, creating (a great) tumultuous sound (pervading the skies).

14 Then seated on a great chariot, yoked to white horses, Krishna and Arjuna blew their marvellous conches.

पौंड्रं दध्नी महाशंखं भीमकर्मा वृकोदरः	॥ १५ ॥
अनन्तविजयं राजा कुंतीपुत्रो युधिष्ठिरः	॥
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ	॥ १६ ॥
काश्यश्च परमेष्वासः शिखण्डी च महारथः	॥
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः	॥ १७ ॥
पांचालश्च महेष्वासो द्रौपदेयाश्च पंच च	॥
सौभद्रश्च महाबाहुः शंखान्दध्नुः पृथक् पृथक्	॥ १८ ॥
स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत्	॥
नभश्च पृथिवीं चैव तुमुलोऽभ्यनुनादयन्	॥ १९ ॥

ध्रीकृष्णः पांचजन्यनामानं शंखं, अर्जुनः देवदत्तं, भीमकर्मा भयंकर-
कर्मकर्ता वृकोदरः भीमः पौंड्रनामानं महाशंखं, कुंतीपुत्रो युधिष्ठिरो राजा
अनंतविजयशंखं, नकुलः सुघोषं, सहदेवो मणिपुष्पकं, परमधनुर्धारी काश्यः,
महारथः शिखंडो, धृष्टद्युम्नः, विराटः, अपराजितः सात्यकिः, महेष्वासः
पांचालः पंच च द्रौपदेयाः द्रुपदोपुत्राः, महाबाहुः सौभद्रः अभिमन्युः ते सर्वे
अन्ये च पृथक् पृथक् स्वं स्वं शंखं प्रदध्मन्तुः ॥ १५-१६-१७-१८ ॥
स तुमुलो महान् घोषः शब्दः नभः आकाशं पृथिवीं च अभ्यनुनादयन्
अभि सर्वतः सर्वत्र प्रतिध्वनिभिः आपूरयन् सन् धार्तराष्ट्राणां तत्र पुत्राणां
हृदयानि व्यदारयत् विदारितवान् ॥ १९ ॥

15 Krishna blew the conch Panchajanya, Arjuna blew the conch Devadatta and Bhima of dreadful deeds blew the mighty conch Paundra.

16 King Yudhishtira, the son of Kunti, blew the conch Anantavijaya while Nakula and Sahadeva blew Sughosha and Manipushpaka (respectively).

17-18 The King of Kashi, the great archer, Sikhandin the great hero, Dhrishtadyumna, Virata, Satyaki the invincible, Drupada, the great archer, the five sons of Drupadi and the powerful son of Subhadra (i.e. Abhimanyu) blew their conches severally.

19. That sound rent asunder the hearts of the sons of Dhritarashtra, and tumultuously resounded in the sky and the earth.

॥ अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः	॥
प्रवृत्ते शस्त्रसंपाते धनुस्त्वय्य पाण्डवः	॥
हृषीकेशं तदा वाक्यमिदमाह महीपते	॥ २० ॥
उभयोः सेनयोर्मध्ये रथं स्थापय मेऽच्युत	॥ २१ ॥
यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान्	॥
कैर्मया सह योद्धव्यमस्मिन्नणसमुद्यमे	॥ २२ ॥
योत्स्यमानानवेक्षेहं य एतेऽत्र समागताः	॥
धृतराष्ट्रस्य दुर्बुद्धेर्षुद्धे प्रियचिकीर्षवः	॥ २३ ॥

अथ धृतराष्ट्रपुत्रान् युद्धोद्युक्तान् धृतराष्ट्रपक्षे स्थितान् व्यवस्थितान् व्यूह-
रचनया युद्धनियमेन स्थितान् दृष्ट्वा शस्त्रसंपाते च प्रवृत्ते सति कपिध्वजः पाण्डवो
ऽर्जुनः धनुः गांडीवं उच्यम्य सज्जीकृत्य हे धृतराष्ट्र, तदा तदवसरे श्रीकृष्ण इदं
वक्ष्यमाणं वाक्य आह ॥ २० ॥

अर्जुन उवाच

हे कृष्ण उभयोः सेनयोर्मध्ये मध्यस्थले मे रथं स्थापय स्थिरीकुरु
यावत् मध्ये रथस्थापनेन अवस्थितान् युद्धाय स्थिरीभूतान् योद्धुकामान् पतान्
सर्वानहं निरीक्षे द्रक्ष्यामि। अस्मिन् रणसमुद्यमे रणसंग्राममहासमारोहे
कैर्मया सह योद्धव्यं अस्ति के मया सह योद्धुमागता मया च कैः सह योद्धव्य-
मस्ति दुर्बुद्धेर्षिपरीतमतेर्धृतराष्ट्रस्यान्धस्य महाराजस्य प्रियचिकीर्षवः प्रियं कर्तु-
मुत्सुकाः ये चात्र युद्ध आगता अस्मिन् रणे संप्राप्ता तान् योत्स्यमानान्
युद्धकांक्षिणोऽहमवेक्षे द्रक्ष्यामि तथा उभयोः सेनयोर्मध्ये रथं स्थिरी-
कुरु ॥ २१-२२-२३ ॥

20-21-22 Now when, O King Dhritarashtra, the
missiles began to be discharged, Arjuna, seeing the sons
of Dhritarashtra standing in battle order, lifted his
bow, and said to Shree Krishna as follows, "Oh Krishna,
place my chariot in the middle of the two armies, so
that I can see those desirous of war, standing in their
order, and can know who are to fight with me in the
great engagement of this battle,

23 That I may observe these who have gathered
here, and who are ready to fight, desirous of pleasing
in battle the evil-minded Dhritarashtra "

चंद्रघंटांगलमसुखतेहेभीतेमो गुडाकेशेन भारत	॥ अध्याय १
उभयोः सेनयोर्मध्ये स्थापयित्वा रथोत्तमम्	॥ २४ ॥
भीष्मद्रोणप्रमुखतः सर्वेषां च महोक्षिताम्	॥
उवाच पार्थ पश्यैतान्समवेतान् कुरुनिति	॥ २५ ॥
तत्राऽपश्यत् स्थितान् पार्थः पितृन्थ पितामहान्	॥
आचार्यान्मातुलान्भ्रातृन्पुत्रान् पौत्रान् सखींस्तथा	॥
श्वशुरान्मुहृदश्चैव सेनयोरुभयोरपि	॥ २६ ॥

संजय उवाच

हे धृतराष्ट्र, पञ्चमर्जुनेनोक्तः श्रीकृष्णः उभयोः सेनयोर्मध्ये भीष्मस्य द्रोणस्य च प्रमुखतः सम्मुखं सर्वेषां च महोक्षितां राज्ञां सम्मुखं दिव्य-मुत्तमं रथं स्थापयित्वा स्थिरोकृत्य, हे अर्जुन. एतान् संमुखे स्थितान् समवेतान् योद्धुं संमिलितान् कुरुन् कुरुवंशजान् कुरुवंशजपक्षे गतान् पश्य इति उवाच । गुडाकेशेन गुडाकाया ईशः गुडाकेशस्तेन जितनिद्रेण । हृषीकाणां इंद्रियाणां ईशः जितेन्द्रियः जितहर्षशोकभयक्रोधमोहमदमात्सर्यः । महोक्षितां मत्वा. अर्थे भूम्यर्थे क्षीयंते नश्यन्ति पृथ्वीप्राप्त्यर्थं स्वपाणां चाशयन्ति ते महोक्षितः भूपतयस्तेषां महोक्षितां । पृथायाः कुंत्याः पुत्रः पार्थः तत्संबोधने ॥ २४-२५ ॥

रथस्योच्चभूमौ उत्थितोऽर्जुनस्तत्र स्थितान् युद्धे परसैन्ये समुपस्थितान् पितृन् भृत्त्रिवादीन् पितृवशजान् पितामहान् पितामहः भीष्मः तत्समानानन्यान् स्वपितामहतुल्यायुष्कान् वृद्धान्, आचार्यान् द्रोणादीन्, मातुलान् शल्यादीन्, भ्रातृन् धृतराष्ट्रपुत्रादीन् स्वसैन्ये भीमादीन्, पुत्रान् अभिमन्युलक्ष्मणादीन् स्वपुत्रान् स्वपुत्रतुल्यान्, परसैन्ये स्वपुत्रतुल्यवयस्कान् अल्पवयस्कान्, पौत्रान् स्वपुत्रान्तमजान् परसैन्ये स्वपौत्रतुल्यवयस्कान् लक्ष्मणपुत्रादीन् स्वतोऽल्पवयस्कधृतराष्ट्रपुत्रात्तमजानन्यांश्च स्वपौत्रतुल्यशिशुवयसः शूरान्, सखीन् अश्वत्थामादीन् मित्ररूपान् श्वशुरान् पत्नीपितृन्, मुहृदः स्नेहितः उभयोः सेनयोः

24-25 Krishna, being thus addressed by Arjuna, placed the great chariot in the middle of the two armies in front of all the kings headed by Bhishma and Drona, and said, "O Arjuna, look at these Kurus that have gathered together."

26-27 There even in both the armies Arjuna, (standing in his chariot,) saw relatives of the status of father, grandfather, preceptors, maternal uncles, brothers,

तान्समीक्ष्य स कौंतेयः सर्वान्वन्धून्वस्थितान्	॥
कृपया परयाऽऽविष्टः सीदमानोऽब्रवीदिदम्	॥ २७ ॥
अर्जुन उवाच।	
दृष्ट्वेमान्स्वजनान्कृष्ण युयुत्सुन्समवस्थितान्	॥
सीदन्ति सर्वगात्राणि मुखं च परिशुष्यति	॥ २८ ॥
वेपथुश्च शरीरे मे रोमहर्षश्च जायते	॥
गांडीवं संसते हस्तात्त्वक् चैव परिदह्यते	॥ २९ ॥
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः	॥
निमित्तानि च पश्यामि विपरीतानि केशव	॥ ३० ॥

स्वसेनायां परसेनायां च एतान् सर्वान् संवन्धिनः समीक्ष्य सम्यक् निरीक्ष्य परया तीव्रया कृपया दययाऽऽविष्टः दयानिभृतांतःकरणो भूत्वा सीदमानः परं दुःखमनुभवन् इदं अब्रवीत् ॥ २६-२७ ॥

अर्जुन उवाच

हे कृष्ण इमान् संमुखस्थितान् युयुत्सुन् युद्धायोद्यतान् समुपस्थितान् संमिलितान् स्वजनान् दृष्ट्वा मम सर्वगात्राणि सर्वशरीरावयवाः ममांगानि शिरोहृत्पादहस्तादयः सीदन्ति व्यथंते, मुखं च परितः संपूर्णतया शुष्यति मुखेऽमृतं नश्यति मे शरीरे वेपथुः कंपः रोमहर्षः रोमांचश्च जायते, हस्तात् गांडीवं धनुः संसते निःसरतीव त्वक् शरीरस्य बाह्यत्वचा च परिदह्यते संपूर्णतया ध्वलति, अत्र अवस्थातुं शरीरे स्थिरीकर्तुं च न शक्नोमि च मे मनः भ्रमति इव भाति चित्तभ्रमे भवति। हे कृष्ण निमित्तानि शकुनानि विपरीतानि अपशकुनानि च पश्यामि। स्वबांधवान् आहवे रणे हत्वा श्रेयः sons, grandsons, companions, fathers-in-law and friends. Seeing all these relatives standing in their order, Arjuna was filled with supreme compassion, and sinking into despondency, said this:—

Arjuna said,

28 Seeing, O Krishna, these relatives, desirous of battle, standing in their order, all my limbs become languid and my mouth becomes dried up.

29 Tremor and horripilation are produced in my body. My bow Gandiva slips down from the hand and the skin all over my body feels a burning sensation.

30 I am not able to stand & my mind is in a whirl as it were; and, O Krishna, I see unfavourable omens.

न च श्रेयोऽनुपश्यामि हत्वाऽऽहवे स्ववान्धवान्	॥
न कांक्षे विजयं कृष्ण न राज्यं न सुखानि च	॥ ३१ ॥
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा	॥
येषामर्थं कांक्षितं नो राज्यं भोगाः सुखानि च	॥ ३२ ॥
त एव मे स्थिता योद्धुं प्राणांस्त्यक्त्वा सुदुस्त्यजान् ॥	
आचार्याः पितरः पुत्रास्तथैव च पितामहाः	॥ ३३ ॥
मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा	॥
एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन	॥ ३४ ॥
अपि त्रैलोक्यराज्यस्य हेतोः किमु महीकृते	॥
निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन	॥ ३५ ॥

कल्याणं न अनुपश्यामि हे कृष्ण अहं विजयं न कांक्षे, राज्यं न कांक्षे, सुखानि च न कांक्षे नेच्छामि ॥ २८-२९-३०-३१ ॥

हे कृष्ण एतान् हत्वा नः अस्माकं राज्येन किं, भोगैः किं, जीवितेन किं? किं फलं? न किमपि। येषामर्थं नः अस्माभिः राज्यं कांक्षितं, भोगाः कांक्षिताः, सुखानि च कांक्षितानि ते एव इमे आचार्याः पितरः पुत्राः पितामहाः मातुलाः श्वशुराः पौत्राः श्याला अन्ये च संबन्धिनः सर्वे सुदुस्त्यजान् प्राणान् त्यक्त्वा योद्धुं समुपस्थिताः अर्थात् मृतप्राया इमे सर्वे मां घ्नतोऽपि हिंसतोऽपि एतान् हे कृष्ण त्रैलोक्यराज्यप्राप्तिहेतोरपि हन्तुं नेच्छामि तर्हि महीकृते किमु इहलोक-राज्यप्राप्तये तु एतान् कथं हन्यां। धृतराष्ट्रपुत्रपौत्रादींस्तत्पक्षस्थान् हत्वा नः अस्माकं राज्ये भोगेषु सुखेषु च का प्रीतिः स्यात् न कापि ॥ ३२-३३-३४-३५ ॥

31 I cannot believe I can secure my welfare by killing my relatives in battle. O Krishna, I do not wish for victory, nor for kingdom nor even for happiness.

32-35 Of what use, O Krishna, are kingdom, enjoyments and life to us? Those very persons for whom we desire kingdom, enjoyments and happiness, are standing to fight with me, risking life which is very difficult to part with, viz. preceptor and relatives to be respected as father, son and grandfather, maternal uncles, fathers-in-law, grandsons, brothers-in-law and kinsmen. Though they should kill me, O Krishna, I do not wish to kill them even for the sake of lordship over the three worlds, much less for that of the earth. What pleasure can we derive, O Krishna, by killing the sons of Dhritarashtra?

पापमेवाऽऽश्रयेदस्मान् हत्वैतानाततायिनः	॥
तस्मान्नाहार्हं वयं हन्तुं धार्तराष्ट्रान् स्ववान्धवान्	॥
स्वजनानिह कथं हत्वा सुखिनः स्याम माधव	॥ ३६ ॥
यद्यप्येते न पश्यन्ति लोभोपहतचेतसः	॥
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम्	॥ ३७ ॥
कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम्	॥
कुलक्षयकृतं दोषं संपश्यद्भिर्जनार्दन	॥ ३८ ॥
कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः	॥
धर्मो नष्टे कुलं कृत्स्नमधर्माऽभिभवत्युत	॥ ३९ ॥

आततायिनोप्येतान् हत्वा अस्मान् पापमेव आश्रयेत् वयं पापभागिन एव भवेम तस्मात् कारणात् वयं स्ववान्धवान् धृतराष्ट्रपुत्रपौत्रादीन् संमुखस्थान् हन्तुं नार्हान् योग्याः । स्वजनान् हत्वा हे कृष्ण वयं कथं सुखिनः स्याम भवेम ॥ ३६ ॥

हे कृष्ण यद्यपि लोभेन राज्यप्राप्तितृष्णया उपहत नष्टं सारासार-चेतं ज्ञानं बुद्धियेषांते एते दुर्योधनादयः कुलक्षयजन्यं दोषं पापं मित्राणां द्रोहे विश्वासघातजनितं यत्पातकं पापं तत्सर्वे न पश्यन्ति तथापि कुलक्षयजनितं दोषं सम्यक् शास्त्रदृष्ट्या पश्यद्भिः जानद्भिः शास्त्रज्ञैरस्माभिः अस्मात् पापात् कुलक्षयरूपपापकर्मणः निवर्तितुं कथं न ज्ञेयं विचारणीयं ? ॥ ३७-३८ ॥

कुलक्षये जाते सति सनातनाः वैशंपरंपराप्राप्ताः कुलधर्माः कुलाचाराः प्रणश्यन्ति नष्टा भवन्ति । कुलधर्मेषु नष्टेषु कृत्स्नं कुलं उत अवश्यं अधर्मः अभिभवति, कुलपुरुषेषु नष्टेषु सत्सु अवशिष्टेषु स्त्रीबालकादिषु अधर्मः व्याप्नोति । अधर्माभिभवात् स्त्रीबालकादिषु अधर्माभिभूतेषु सत्सु

36 We might incur nothing but sin by killing all these ready for fight, therefore it is not proper for us to slay the sons of Dhritarashtra, our own kindred. O Krishna, how can we be happy by killing our kinsmen?

37-38 Although these Kauravas, whose minds are smitten with the greed of kingdom, are not able to see the evil resulting from the destruction of the family and the sin of inflicting injury upon friends, why should we not know that we must abstain from this sin, knowing very well as we do, O Krishna, the evil consequent upon the destruction of the family?

39-40 On the destruction of the family, the sacred duties coming down from times immemorial, like Agnihotra Homa, sacrifice, offering libations to the Manes etc. disappear. On the extinction of sacred duties

अधर्माभिभवात्कृष्ण म्रदुष्यन्ति कुलस्त्रियः	॥
स्त्रीषु दुष्टासु वाष्पेय जायते वर्णसंकरः	॥ ४० ॥
संकरो नरकायैव कुलघ्नानां कुलस्य च	॥
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः	॥ ४१ ॥
दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः	॥
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः	॥ ४२ ॥

हे कृष्ण कुलस्त्रियः प्रकर्षेण अतिशयेन दुष्यन्ति भ्रष्टा व्यभिचारिण्यो भवन्ति । स्त्रीषु दुष्टासु हे कृष्ण वर्णसंकरप्रजा उत्पद्यन्ते घणषु संकरता जायते वर्णाश्रमधर्मा नष्टा भवन्ति । वर्णसंकरः कुलघ्नानां कुलपुरुषहन्तृणां कुलस्य धंशस्य कुलोत्पन्नानां पुरुषाणां च नरकाय एव नरकपातनायैव कारणरूपो भवति वर्णसंकरप्रजया कुलहन्तारः कुलं, कुले जाताः सर्वे नरकगामिनो भवन्ति । ततः पत्न्यां कुलघ्नानां वर्णसंकराणां च पितरः लुप्तपिण्डोदकक्रियाः लुप्ता नष्टा पिण्डदानोदकदानरूपाः श्राद्धादिक्रिया येषां ते सन्तः उच्चलोकादधः पतन्ति नरके वा पतन्ति ॥ ३९-४०-४१ ॥

कुलघ्नानां- कुलपुरुषहन्तृणां स्वार्थलोभवशंगता ये कुलपुरुषान् ध्वन्ति तेषां पतैरुपर्युक्तैर्वर्णसंकरकारकैर्दोषैः शाश्वता धंशपरंपरामाता जातिधर्माः वर्णाश्रमधर्मा कुलधर्मा कुल-गोत्रपरंपरया सेव्यमाना धर्मा उत्साद्यन्ते लुप्यन्ते ॥ ४२ ॥

unrighteousness spreads over the whole family. On the spread of unrighteousness, O Krishna, the noble women of the family become sinful and when women become sinful, O Krishna, there results confusion of castes through the commixture of blood.

41 This confusion of castes leads the family and its destroyers to hell Their Manes fall into hell, in the absence of rites like the offering of rice-balls and libations to the Manes.

42 As a result of these evils, bringing about confusion of castes by the destroyers of the family, the sacred duties of the race and the family, coming down from times immemorial, are annihilated.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन

॥

नरके नियतं वासो भवतीत्यनुशुश्रुम

॥ ४३ ॥

अहो वत महत् पापं कर्तुं व्यवसिता वयम्

॥

यद्राज्यसुखलोभेन स्वजनान्हन्तुमुद्यताः

॥ ४४ ॥

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः

॥

धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत्

॥ ४५ ॥

हे कृष्ण उत्सन्नकुलधर्माणां नष्टधंशपरंपराप्राप्तधर्माणां मनुष्याणां नियतं अवश्यमेव सततं बहुकालपर्यंतं नरके वासः भवतीति विदुषां सकाशाच्छास्त्रतश्चानुशुश्रुम वयं श्रुतवन्तः ॥ ४३ ॥

अहो वत महादुःखमिदं यत् वयं महत् पापं कर्तुं व्यवसिता उद्युक्ताः सजाः यत् कुतः ? राज्यसुखप्राप्तिलोभेन स्वजनान् स्ववान्धवादीन् हन्तुमुद्यताः स्म ॥ ४४ ॥

अप्रतीकारं स्वप्राणरक्षणाय स्वभ्रातृपक्षप्राणरक्षणाय प्रतिकारमकुर्वाणं अशस्त्रं त्यक्तशस्त्रार्थं मां शस्त्रपाणयः शस्त्रहस्ता धार्तराष्ट्राः धृतराष्ट्रपुत्रा दुर्योधनादयस्तत्पक्षीयाश्च रणे हन्युश्चेत् तन्मे मम क्षेमतरं अतिशयकल्याणरूपं भवेत् स्यात् ॥ ४५ ॥

43 And we have heard, O Krishna, that the men whose sacred family duties are extinct have undoubtedly to abide in hell.

44 O, we are on the point of committing a great sin, in as much as for the greed of kingdom and happiness we are ready to kill our own kinsmen.

45 It would be better for me if the sons of Dhritarashtra with weapons in their arms, should kill me, who would be without weapon and offering no opposition.

संजय उवाच ।

एवमुक्त्वाऽर्जुनः संख्ये शोकसंविग्रमानसः ॥

उत्सृज्य सशरं चापं रथोपस्थ उपाविशत् ॥ ४६ ॥

इति श्री भगवद्गीतायां श्रीकृष्णार्जुनसंवादे

सैन्यदर्शनो नाम प्रथमोऽध्यायः ॥ १ ॥

संजयो वदति—एवं संख्ये युद्धभूमौ अर्जुनः श्रीकृष्णमुक्त्वा शोकसंविग्रमानसः शोकेन निभृतांतकरणः सन् सशरं वाणयुक्तं सज्जीकृतवाणं चापं धनुः उत्सृज्य भूमौ प्रक्षिप्य, रथोपस्थे रथस्य उपस्थे लोहनिर्मिते गुह्यभागे रथिनो रक्षणार्थं विश्रान्त्यर्थमौषधोपचाराद्यर्थं च निर्मिते अग्रतोऽश्वचालकसारथिस्थानं ततो रथिस्थानं ततः पृष्ठरक्षक-पृष्ठस्थितसारथिस्थानानि ततो रथस्य अंतिमभागान्तिके पृष्ठस्थाने रथस्य उपस्थसंज्ञकं कुट्टिमरूपं तस्मिन् । यथा च सामान्य रथस्य शकटस्य च पृष्ठनिर्मितोऽंतिमो भाग उपस्थ इति शिल्पिनो वदन्ति लौकिके 'ठाठु' इति स एवोपस्थः । स्थापितसहस्रसंख्याकशरे अनेकरक्षकादिमनुष्यसंकुले विविधसंभारसंभृते महति स्यन्दने विद्ध-व्यथित-पतित-योधरक्षणक्षमो रथपृष्ठभागे निर्मितः कुट्टिमरूपो भाग एव परं न च स रथोपस्थसंज्ञको योधस्य युद्धस्थानं युद्धासनं वा । न वा रथोपस्थशब्देन रथस्य यः कोप्यनामरूपो वा प्रदेशो बुद्ध्यते । विशिष्टभाग-प्रदेश-स्थानबोधक एव रथोपस्थशब्दः स च पश्चाद्भागरचितो रथिसारथिरक्षणक्षमः षड्रकुट्टिमरूप एव । रथोपस्थे स्थित्वापि तद्रक्षणाधारेणापि क्वचित् क्विद्योधा युद्धं चक्रुः । अत्र रथोपस्थे विश्रान्तिस्थाने कुट्टिमे अर्जुनो व्यग्रो भूत्वा उपाविशत् उपविवेश ।

“रथोपस्थे” अस्यार्थः सर्वैरेव टीकाकारैः कीदृशोऽनुचितः सम्यग्बोद्धो महाभारते बहुषु स्थानेषु कृततत्प्रयोगविरुद्धः कृत इति घोघायालं विवरणमधस्तनं ।

श्रीशंकराचार्यैर्नीलकण्ठेन श्रीसदानंदेन च नायं शब्दः स्पृष्टः ।

श्रीआनंदगिरिः—संख्ये युद्धमध्ये शरेण सहितं गांडीवं त्यक्त्वा न योत्स्येहं इति श्रुत्वा मध्ये रथस्य संन्यासमेव श्रेयस्करं मत्वा उपरि उपविष्टवान् ।

युद्धमध्ये गांडीवं त्यक्तं अस्य कार्यः? युद्धमध्येऽस्यार्थः किं युद्धभूमौ पृथिव्यां अर्जुनेन गांडीवं प्रक्षिप्तं? वस्तुतो रथभूमौ रथपृष्ठे रथ्यासनसमीप एव गांडीवं प्रक्षिप्तमर्जुनेन न चैतद्वीकाकारमतानुसारं युद्धमध्ये युद्धभूमौ अन्यत्र कुत्रापि वा ।

न योत्स्येऽहं इति श्रुत्वा रथस्य मध्ये कस्य संन्यासमेव श्रेयस्करमित्य-र्जुनेन निश्चितं? किं गांडीवस्य? तच्चेत् त्यक्त्या इत्यत्रैव गांडीवस्य त्यागो निर्दिष्टः पुनः कस्य संन्यासमेव श्रेयस्करं मन्यते टीकाकारः? ।

संन्यासशब्देन चतुर्थांशमे संन्यासं श्रेयस्करं मत्वा उपविष्टवानयमा-
शयणीकाकृतश्चेत् तदप्ययुक्तं यतः स्वजनानां हननेऽर्जुनस्य वैराग्यं न संसारे गृह-
स्थाश्रमोचितसुखवैभवापमोगेषु वा विना युद्धं तत्सर्वं लभ्येत चेदपेक्षितमेवेति
तदा तच्चित्तावस्था । धनचासस्थितावप्यर्जुनेन भिन्नभिन्नदेशीयकनयोद्वाहे तत्सुखो-
पमोगे च नौदासीन्यं प्रकटितं स्वाचरणे वा । स्वजनहननपरावर्तनेनार्जुनस्य
संसारत्यागवृत्त्याः संन्यासप्रहणोद्युक्तताया वा कल्पना न स्थाने ।

इति मत्वा च तदुपरि उपविष्टवान् कस्य उपरि? रथस्य चेत् प्रथम-
मर्जुनः क्वासीत् पृथिव्यां स्थित आसीत् किं? यदि रथे एव स्थितश्चेत् पुनः
कस्य उपरि उपविष्टः? “उपरि” अयमर्थ उपस्थस्य कथं भवति? अर्थात् श्री-
आनन्दगिरिणा न किमपि सुविचार्यानास्य विवरणमकारि।

श्रीधरस्वामी-रथोपस्थे रथस्य उपरि उपाविशत्।

तन्वप्रकाशिका-रथोपरथे रथस्य उपरि उपवेशनस्थाने।

मधुसूदनी-रथोपरथे रथस्य उपरि उपविवेश पूर्वं युद्धार्थं अवलोकनार्थं
चोदितः सन्।

शंकरानंदी-रथोपस्थे रथस्य उपरि उपाविशत् उपविष्टवान्।

प्रायः सर्वेषामेवैषां मते रथोपस्थे शब्दस्यार्थो रथस्य उपरीति। रथ-
स्य उपरि उपविष्टः इति वक्तुं रथे उपाविशति प्रयोग एव साधुः रथे
इत्युक्त्या रथोपरि इत्येवार्थो भवति, उपरि कथनार्थं उपस्थे इति
शब्दप्रयोगो नाहो नावश्यकश्च। अपरं च ‘उपस्थ’ शब्दस्य ‘उपरि’ अर्थः
कथं केन प्रकारेण भवति? व्याकरणकाव्यकोषादिषु न कुत्राप्युपरि-अर्था-
योपस्थशब्दप्रयोगो द्रश्यते। महाभारते युद्धप्रसंगेषु अनेकेषु स्थानेषु रथो-
पस्थशब्दप्रयोगेषु विद्यमानेषु सत्स्यपि कथं सर्वे एव टीकाकारा मुग्धाश्चा-
त्रेत्याश्रयं परमेतत्तु सुनिश्चितं यत्सर्वैरेवास्यायाऽसत्त्वोऽननुबंधः प्रसंगा-
नाहो महाभारतकारमतविरुद्ध एव कृत इति निम्ननिर्दिष्टानि महाभारतप्रमा-
णान्येवात्र प्रमाणम्।

महाभारते भीष्मपर्वणि

- १ निपसाद् रथोपस्थे कश्मलं चाविशन्महत् ॥ तं विसंशं विमनसं त्वरमाणस्तु
खारयि ॥ अपोवाह न संध्रान्तः सर्वलोकस्य पश्यतः ॥ अ. ४७, श्लो. ६०
- २ तत्राकरोद्रथोपस्थान् शून्यान् शान्तनयो बहून् ॥ अ. ४८, श्लो. ६
- ३ स गाढयिद्धो व्यथितो भीमसेनेन संयुगे ॥
निपसाद् रथोपस्थे राजन्दुर्योधनस्तदा ॥ अ. ७९, श्लो. १९
- ४ स गाढयिद्धो व्यथितो रथोपस्थे महारथः ॥
निपसाद् महाराज कश्मलं च जगाम ह ॥ अ. ८३, श्लो. ५३

५. जनुदेशे समासाद्य विकर्णे समताडयत् ॥
न्यपोदत् स्वरयोपस्थे शोणितेन परिप्लुतः ॥ अ. ९२, श्लो. ३६
६. स गाढविद्धो व्यथितो वयोवृद्धश्च भारत ॥
प्रणष्टसंज्ञः संहसा रयोपस्थ उपाविशत् ॥ अ. ९४, श्लो १९
७. स गाढविद्धो व्यथितो रयोपस्थ उपाविशत् अ. ९४, श्लो. ३६
स गाढविद्धो व्यथितो रयोपस्थ उपाविशत् अ. ९४, श्लो ७६
तथा च महाभारते द्रोणपर्वणि
८. शल्यो राजन् रयोपस्थे निपत्ताद् मुमोह च ॥ पताका कांचनी सृग्धो ध्यजे
कर्णस्य संयुगे ॥ नृत्यतीव रयोपस्थे श्वसनेन समीरिता अ. १०६, श्लो १४
९. स गाढविद्धो व्यथितो रयोपस्थ उपाविशत् ॥
विसृज्य सशरं चापं मूर्च्छं याऽमिपरिप्लुतः ॥ अ. ११४, श्लो. ९५
१०. अपोवाह रणाचभता त्वरमाणो महारथम् ॥
सादितं तु रयोपस्थे दृग्ना पार्थाः शिखंडिनम् ॥ अ. ११४-१७
११. मुमोह सारथिस्तस्य रथशक्त्या समाहृत. ॥
स रयोपस्थमासाद्य मुहूर्ते संन्यपोदत् ॥ अ. ११७, २४
१२. तमापतंतं सम्प्रेक्ष्य घुङ्गं कुरुपतिं तथा ॥
अचप्लुतो रयोपस्थायतयुधामन्युत्तमोजसो ॥ अ. १३०, ४१
१३. तं च दृष्ट्वा रयोपस्थे निलीनं व्यथितेन्द्रियम् ॥
ध्यजमस्य समासाद्य तस्यो भीमो महीतले ॥ अ. १३९, ७७
१४. पप शेते रयोपस्थे कृपो मद्वाणपोदितः ॥ क्रुपिपुत्रो ममाचार्यां द्रोणस्य
परमः सग्य ॥ अकामयानेन मया विशिखैरदिनां भृशै ॥ अयसीदन् रयोपस्थे
माणान्पोहयतीव मे ॥ अ. १४७, १८
१५. संऽतिविद्धो बलघता समरे एदधन्विना ॥
रयोपस्थे समासाद्य मुमोह गतचेतनः ॥ अ. १५६, २९
२. अंकाशय-अमंल्याका रथिनो गतप्राणा पय कृतास्तेन रयोपस्थेपु
तानामोषोपघारचिश्चान्त्यादिकैः नैवापश्यकमासीत् तेन सर्वे रयोपस्थाः दृग्वा
पय आसन् ॥
- ११ अंकाशयः- रथशक्त्या समाहृतो विद्वन्स्य सारथिमुमोह ततः स
रयोपस्थं गत्या मुहूर्ते संन्यपोदत् सस्यपु विद्योगित पत्तार, अर्थांन् स्वम्यान्
सारथिम्यान् त्यनया रयोपस्थे विधायैर्गमतः ॥
- १३ अंकाशयः- म्यम्यान् रथिभ्यान् योपम्यान् त्यनया आत्मरक्षणार्थं
लोहादिनिमित्तं रयोपस्थं गत्या निलीनं गुणुनं व्यथितेन्द्रियं तं दृग्वा अस्य रथिनो

ध्वजं ध्वजदंडं रथ्यासनपार्श्वे एव वर्तमानं ध्वजदंडं समासाद्य गृहीत्वा भीमः पृथ्वीतले तस्थौ ।

१४ अंकाशयः— मद्रवाणपीडित एव कृपाचार्यः स्वस्थानं रथिस्थानं योधासनं त्यज्वा रथोपस्थे शेते सुतोस्ति ... तथा च रथोपस्थे सुतः अवसीदद्वाणाघातजन्यपीडामनुभवन् ...

१५ अंकाशयः—दृढधन्विना बलवता तेन योधेन समरे संग्रामे अतिविद्धः स स्वस्थानं त्यक्त्वा कप्रेण रथोपस्थं समासाद्य गत्वा गतचेतनो भूत्वा मुमोह । रथोपस्थशब्देन रथपृष्ठभागे निर्मितं मंचादिसंज्ञितं रथिसारथ्यादिरक्षणस्थानमेवेति पुराणेतिहासरामायणादिग्रन्थेष्वपि प्रसिद्धम् ।

अनेनैतत् सिद्धयति यत् "रथोपस्थ" नामकं रथिसारथ्यादीनां संरक्षणाय विश्रांतिशयनोपचारार्थं वा निर्मितं रथपृष्ठभागे स्थितं संरक्षणस्थानं विश्रान्तिस्थानमौपधाद्युपचारगृहमेव । अर्थात् रथोपस्थो नायं केवलं रथो रथतलं प्रकटा रथभूमिर्योधस्य युद्धासनं वा । युद्धासनभेगे बलवता युद्धप्रसंगे वा रथोपस्थगता रथोपस्थसंज्ञकरक्षागृहरक्षिता अपि युद्ध्यन्ति स्म । अनेनैतन्निश्चयते येन रथोपस्थे अस्य रथोपरि 'रथस्य उपरि' इत्यधावधिप्रचलितार्थवैयर्थ्यमेव ॥ ४६ ॥

इति श्री भगवद् गीतायां बाबिदाससमज

राजवैद्य जीवराजशास्त्रिणा विरचितायां

चंद्रघंटाखण्डटीकायां सैन्यदर्शन नाम प्रथमोध्यायः ॥ १ ॥

Sanjaya said,

46 "Arjuna, having said this, and his mind bewildered with sorrow, threw off his bow and arrows and sat down in the sheltered part of the chariot.

"रथोपस्थे" means रथस्य उपस्थे गुह्यभागे, in the secluded part of the chariot, where the warrior might take rest or shelter and have his wounds attended to. In the front of the chariot would be the charioteer's (driver's) place, behind it that of the warrior, immediately behind whom would be the rear guards. Last or hindmost of all would be the sheltered place or रथोपस्थ. In ordinary carriages there is a similar place (called ढंड़ु in Gujarati); so too in a big chariot which would contain an armoury of thousands of arrows, several attendants and innumerable appurtenances, so that wounded and suffering soldiers may receive treatment in quiet. It is not the

warrior's seat or the place from where he would fight; nor is it some other nondescript part of the chariot but a definite and well-known portion of it. It was built at the very back part and paved with steel (or other hard substance), being expressly meant for safety. Soldiers have also fought now and then from this place, taking advantage of its sheltered character. This was the place where Arjuna sat down.

The following is enough to show how inappropriately, inconsequentially and against the usage in many places of the Mahabharata, this word *स्योपस्थे* has been interpreted by all the commentators. Shri Shamkara Acharya, Nilakantha and Sadananda dismiss the word as clear. Shri Anandagiri comments: "Abandoning the bow Gandiva with the arrow in the middle of the battle, saying 'I will not fight', he sat down on the chariot in the middle, thinking renunciation alone to be conducive to well-being." What is the meaning of "Abandoning Gandiva in the middle of the battle"? Does "in the middle of the battle (युद्धभूमौ)" mean "on the battle-field"? Did Arjuna throw away Gandiva on the ground? In fact Arjuna threw away the bow on the floor of the chariot, near the warrior's seat, and not on the battlefield or anywhere else as this commentator opines.

Arjuna has already thrown away his bow Gandiva; the renunciation (संन्यास) of what then is considered by him as conducive to his welfare, according to the commentator? It cannot possibly be meant here that Arjuna was thinking the fourth stage of life (संन्यास) to be beneficial to him. He was grieved when the occasion arose to kill his own people, which does not mean that he was disgusted with worldly life. As he had desired

to get back the kingdom without fighting, how can it be said that he was considering renunciation to be beneficial (संन्यास-श्रेयस्करं मत्वा)? Moreover, even during his exile in the forest Arjuna had many women, enjoyed life with them and had children. So it cannot be said that he had a liking for renunciation. He felt that killing his own people was a sin, but he had not enough detachment to run away from the world, don the orange garb and become a Sanyasin. A man might think it sinful to kill his friends, relations and teachers in battle and disengage himself from such sin, yet that does not authorise us to say that he was ready to give up the world and its pomp, his wife and children, and enter upon a life of renunciation for his spiritual welfare. Of course if his previous conduct had been in accordance with a life of renunciation, we could imagine on an occasion like this that he had become detached from the desire for worldly power and enjoyment and hence he was mentally ready to enter the fourth stage of life. But such was not the case with Arjuna. He still hankered after royal power and the company of his family, and he continued to enjoy these things. Only when he found all his people on the battle-field and knew that he would have to kill them with his own hands, he was instinctively moved to withdraw from it. But it does not follow that he contemplated entering the fourth stage of life, that of renunciation (संन्यास).

Again "सत उपविष्टवान् on उपरि" means on what? If on the chariot, where was Arjuna at first? Was he standing on the ground? If he was standing on the chariot itself, whereon again did he sit? How can उपरि be the rendering of उपस्थे? In short, Anandagiri has

commented on this word without in any way thinking deeply about the matter.

Shridhara Svami: "Sat on the chariot, रथस्य उपरि".

Tatva Prakashika: "At the place for sitting on the chariot रथस्य उपरि उपवेशनस्थाने."

Madhusūdana: "Sat dawn on the chariot, having stood up before in order to see and fight."

Shankarananda: "Sat down on the chariot."

According to all these commentators रथोपस्थे means "on the chariot." The correct phrasing to mean 'sat on the chariot' would be रथे उपविष्टः। रथे means रथोपरि "on the chariot"; to bring out the meaning of उपरि "on" it is neither necessary nor proper to say रथोपस्थे. Moreover how can उपस्थे mean उपरि? Nowhere in grammar, literature, lexicons etc. can we find the word उपस्थ used in the sense of उपरि. It is a matter for surprise that although the phrase रथोपस्थे occurs at several places in the Mahābhārata in descriptions of battles, all the commentators should have been misled on this point. This however is certain that their interpretation of this word is incorrect, unsuitable to the context and in contradiction with the intention of the author of the Mahābhārata. To bear this out it is enough to cite the following references to the Mahābhārata, seven from the Bhishma Parva and eight from the Drona Parva along with the Sanskrit commentary:—

Bh. P. 48, 6. Many on the chariot he made lifeless, therefore there was no need to bring them to the back parts of the chariots (रथोपस्थेषु) for ministration. Hence those back parts (रथोपस्थः) remained empty.

Also see Bh. P. 47, 60; 79, 19; 83, 53; 92, 36; 94, 19; 94, 36 and 95, 76 (same homistich).

Dr. P. 117, 24 Struck by the force of the chariot the driver was stunned. Then he went to the rear of the chariot (रथोपस्थं गत्वा) and sat down, taking full rest for a while; i. e. he left his own (driver's) place and went to the back of the chariot.

Dr. P. 139, 77. Seeing the suffering warrior leaving his place and, going to the metalled back part (लोहादिनिर्मिते रथोपस्थे), lying down there to protect himself, Bhima took up the flag staff which was by the warrior's side and stood on the ground.

Dr. P. 147, 18. Afflicted by my arrows, Kripa Acharya has left his (the warrior's) place and is lying down in the back of the chariot (रथोपस्थे शेते)...Sleeping in that back part (रथोपस्थे सुप्तः), suffering the pain of arrow-wounds...

Dr. P. 156, 29. Struck cruelly in battle by that strong, firm-bowed warrior, he left his place and reaching the rear of the chariot, fainted.

Also see Dr. P. 106, 14, 114, 95; 114, 97, 130, 41.

The usage of the Ramayana, the Puranas etc confirms this sense of रथोपस्थ, whence it follows that the word denotes a place of rest and refuge for soldier, driver etc. in the hind quarter of the chariot, where they may be healed. It is not merely the floor of the chariot, nor is it the soldier's seat. If the soldier's seat be broken, or a powerful foe has to be encountered, they used to go to the रथोपस्थ to fight, that being a more sheltered place. So it should be concluded that the meaning रथोपरि "on the chariot" so long accepted for रथोपस्थे is wrong, as it denotes the room where the men on the chariot sheltered themselves.

I. 47. *Sanjaya said :*

Speaking thus on the battle-field, Arjuna, his mind afflicted with sorrow, threw away his bow and arrows and sat down in the sheltered part of the chariot.

Thus ends the First Chapter of the English Rendering of the Sanskrit Commentary "Chandra Ghanta" by Rujavaidya Jivarama Kalidasa Shastri, on the Bhagavad Gita, entitled "Observation of the Army."

॥ श्री भगवद् गीता ॥

॥ प्राचीनहस्तलिखितपुस्तकाधारेण संशोधिता ॥

॥ द्वितीयो ऽध्यायः २ ॥

संजय उवाच ।

तं तथा कृपयाऽऽविष्टमश्रुपूर्णाऽऽकुलेक्षणम् ॥

सीदमानमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

श्री भगवानुवाच ।

कुतस्त्वा कश्मलमिदं विपमे समुपस्थितम् ॥

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

संजय उवाच-तमर्जुनं तथा प्रथमाध्याये निर्दिष्टस्थितिमनुभवन्तं कुलक्ष-
यादनर्थपरंपरां भावयन्तमत एव तद्भावनाजनितस्यजनहनननिवृत्तिरू-
पया कृपया आविष्टं मनोबुद्ध्याथाभ्यंतरेन्द्रियेषु कृपया व्याप्तं अत एव अश्रु-
पूर्णाकुलेक्षणं, एकतो दुर्योधनाद्यपराधैः स्वकृतस्वबंधुकृतकौरवहननप्रतिज्ञास्मृत्या
युद्धनिवृत्तिरपि कीर्तिराज्यसुखनाशकरी, एकतश्च स्वजनवधजन्यदुरितावा-
प्तिरिति वृत्तिद्वैचिध्येन निःश्रुताश्रुनिवृत्त-व्याप्तनेत्रं, तथा सीदमानं मुखशोषग्लानि-
शरीरवेषधुरोमहर्षहस्तकम्पत्वग्दाहमनोभ्रमादिदुःखैः पीड्यमानमर्जुनं मधुसू-
दननाम्नापि प्रसिद्धिगतः श्रीकृष्णो वदति ॥ १ ॥

श्री कृष्ण उवाच

हे अर्जुन, विपमे प्रवृत्तयुद्धे समये अनार्यजुष्टं अनार्यां ग्लेच्छाद्यस्तेषा-
मुचितं अस्वर्ग्यं स्वर्गप्राप्तिविरोधि अकीर्तिकरं इदंचापकीर्तिवारणं अपर्याप्त-
कौरवबलाद्भीतोऽर्जुनो युद्धपराङ्मुखो बभूवेत्याद्यप्यशकारणमेतादृशं कश्मलं
मनोवैक्लव्यं विह्वलता ग्लानिस्त्वो कुतः समुपस्थितं प्राप्तं अर्थात् त्वयं प्रहाया-
न वेदादिशास्त्रपारंगतः क्षत्रियधर्मज्ञानवानसि एतादृशे त्वयि विपमेस्मिन्समये

CHAPTER II

Sanjaya said:

“ Krishna addressed as follows Arjuna, whose mind was overwhelmed with compassion (at the prospect of killing his kinsmen), from whose eyes tears were flowing, and who was affected by languor and disquietude.

Shri Krishna said :

2 Wherefrom did this folly possess you, O Arjuna, at this critical juncture, a folly befitting only the igno-
ble, leading to hell and bringing infamy ?

मा क्लैब्यं गच्छ कौन्तेय नैतच्चयुपपद्यते ॥
 क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ३ ॥
 अर्जुन उवाच ।

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ॥
 इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

वैक्लव्यप्राप्तिर्न कदाचिदपि संभवति तथापि त्वयि मनोवैक्लव्यं प्राप्तमित्यहं चकित इति भावः ॥ २ ॥

अरे कौन्तेय (कुंत्या पुत्र) अर्जुन, त्वं क्लैब्यं क्लोयजनोचितं निर्वीर्यत्वं "गांडीधं संसते हस्ता"दित्यादिरूपं नपुंसकसमानदर्शां मा गच्छ मागाः मा प्राप्नुहि । एतद् विविधप्रकारेण प्रतीयमानं ते इन्द्रियवैक्लव्यं क्लैब्यं च त्वादृशे शूरे सर्वशास्त्रपारंगतेऽवगतक्षेत्रधर्मे शंकरात्प्राप्तसामर्थ्ये त्वयि क्षत्रिये नोपपद्यते न घटते नोद्यतं प्रतीयते । तस्मात् क्षुद्रं शूरेर्विद्वद्भिश्च गदितं, हृदय-दौर्बल्यं "स्वजनान् हि कथं हत्वा सुखिनः स्याम माधव" इत्यादिना प्रकटितं मनोनिर्वल्यतां च त्यक्त्वा हे अर्जुन उत्तिष्ठ युद्धाय सज्ज उद्युक्तो भव ॥ ३ ॥

अर्जुन उवाच—हे कृष्ण, भवान् योग्यं वदति सांप्रतं मे वैक्लव्यं नोचितं युद्धात् प्रतिनिवर्तनं न क्षेत्रधर्मः इत्याद्युपदेशो भवतः शास्त्रनिर्दिष्ट एव । न कदाचिदपि युद्धादहं परावृत्तः परं तत्क्षत्रियधर्मोपयोगः परेषु शत्रुषु वा न स्वजनेषु । क्वचित् शत्रुरूपेषु स्वजनेष्वपि क्षत्रियस्यायमेव धर्मोर्हः परं वात्र त्वस्मत्स्व-भावशत्रयो दुर्योधनादयो यधार्हाः परं नेमे भीष्मद्रोणादयोऽस्मद्गुरवो हि न च तेऽस्मच्छत्रव इति । भवदुक्तिरपि सत्या शास्त्रसंगतापि कथं पालयितुं शक्या इत्यादि मनसिकृत्य अर्जुनो वदति, हे कृष्ण अहं संख्ये संग्रामे पितामहं भीष्मं, गुरुं द्रोणं प्रति कथं केन प्रकारेण केनोत्साहेन मनोवलेन निर्दयत्वमंगीकृत्य इषुभि-र्वाणं प्रतियोत्स्यामि । इमौ मे पूजार्हौ वंधौ एव । वृद्धेषु पूज्येषु घचनेनाप्य-पकृतिस्तिरस्कारो निरयप्राप्तिकरस्तत्रापि तीक्ष्णशिलीमुखैस्तेषां यधः कथमुपपन्नो धर्मो वा स्यात् ? ॥ ४ ॥

3 O Arjuna, do not become unmanly, it does not befit you. Give up this base weakness of the heart and get up, O subduer of enemies!

Arjuna said :

4 How shall I in battle, O Krishna, fight with arrows against Bhishma and Drona, who are to me worthy of respect?

गुरुनहत्वाः हि महानुभावान् श्रेयस्करं भैक्ष्यमपीह लोके ॥

नत्वर्थकामास्तु गुरुनिहत्य भुंजीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥

न चैतद्विद्मः कतरन्नो गरीयो ।

यदा जयेम यदि वा नो जयेयुः ॥

शास्त्रज्ञोऽहं, महानुभावाः सर्वशास्त्रपारगा उदारानिष्कपटभावेन पुत्रोपम-
प्रेम्णा चाध्यापयितारो धर्मपरवशतया दुर्योधनपक्षगता नास्मत्स्वराति-
भावेन पतार्दशा येऽस्मद्गुरवः पूज्या द्रोणकृपादयो भीष्मशाल्वाद्योन्ये
च तद्विधाः शिरस्छत्ररूपाः पूज्यपादा वृद्धा ये धार्तराष्ट्रानुवर्तिनस्तान् महानु-
भावान् अहत्वा तेषां वधमकृत्वा, युद्धपराङ्मुखेष्वस्मत्सु गुरुणां पूज्यानां
निधननिवृत्तिरेव राज्यप्राप्त्यभाषस्तेनास्मद्वाजीविकार्थमस्मिंल्लोके संसारे
भैक्ष्यं भिक्षाशनं भिक्षान्नमेवावशिष्यते तदहं जानामि। गुरुन् अहत्वा
भिक्षाशनं-परायत्ताजीविकानिर्वाहो नः श्रेयस्करः कल्याणकर एव। क्षत्रियाणां
भिक्षाशननिषिद्धत्वेऽपि गुरुर्हिस्तानिवृत्तिपूर्वं स्वीकृतं भिक्षाशनं न नः क्षत्रियाणां
प्रत्यवायरूपं स्यात्। एतद् भिक्षाशनमिहामुत्र नः श्रेयस्करं धर्म्यं प्रशस्यमेव।

तु किंतु महानुभावान् पूज्यवृद्धान् गुरुन् निहत्य अर्थकामास्तु प्राप्ता राज्य-
प्राप्ताः स्वयमेवागता अर्यां विविधस्वर्णरत्नादिधनानि, कामाः विविधम-
नःसंकल्पिताभिलाषसिद्धयस्ते अर्थकामास्तु गुरुन् पूज्यान् महानुभावान्
हत्वा न नः श्रेयस्कराः स्युः। किमहं गुरुन् हत्वा तद्गुधिरप्रदिग्धान् तद्रक्ताक्तान्
तद्रक्ताषलितान् अयशस्करान् स्थजनवधपापेन जुगुप्सितान् पूज्यहिता-
जनितपापसंकुलान् राज्यप्राप्तिप्राप्तान् विविधविलासकरान् भोगान् कथं भुंजीय
अश्रीयां। गुरुन् निहत्य प्राप्ता राजवैभवविलासभोगा नः सुखाय न कदा-
चिदपि ॥ ५ ॥

गुरुन् हत्वा राज्यप्राप्तिः श्रेयस्करो वा गुरुन् अहत्वा भिक्षाशनं श्रेयस्करं,
नः पाण्डवैन्यो राज्यप्राप्तिभिक्षाशनयोर्मध्ये कतरन् गरीयः किं श्रेष्ठं श्रेयस्करं

5 It is good for me if, forbearing to kill venerable
elders endowed with all virtues, I (do not win the king-
dom and) am thereby forced to live in this world by
bogging. But I see no good in the wealth and fulfilment
of desire (obtained by killing them). Am I to kill
my elders and take pleasure in enjoyments stained with
their blood?

6 Nor can we understand which course is better
for us: whether we should conquer them or they should

यानेव हत्वा न जिजीविषाम-

स्ते नः स्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वा धर्मसम्मूढचेताः ॥

इति वयं न विद्मः वेदादिधर्मशास्त्रज्ञाने सत्यपि गहना धर्मशास्त्राणां गति-
रिति हेतोर्ह्ययोर्न किं कल्याणकरमिति नैतत्तत्त्वतो जानीमः। पुनश्च युद्धे
प्रवृत्तेष्वस्मात्सु पृथ्व्यानां गुरुणां वधस्तु निश्चित एव परं राज्यप्राप्तिस्त्वनिश्चिता
तथाहि— युद्धे धार्तराष्ट्रान् वयं जयेम जेष्यामोथवा धार्तराष्ट्रा नोस्मान् जयेयु-
र्जेष्यन्तीति द्वयोः किं भविष्यतीत्यनिश्चितमेव । वा श्री दुर्गाशीवादेन शंकरप्रसादेने-
न्द्रदत्तशस्त्रसंभारैरन्यैरप्यस्मज्जयसूचकैः कारणैर्यथस्मद्विजय एव भावीति कल्प्यते
परं यान् गुरुभ्रातृपुत्रपौत्रादिसम्बन्धिनो हत्वा वयं न जिजीविषामः तद्वि-
रहाग्निव्याकुला वयमात्मजीवितं धारयितुं न क्षमा जीवितुं न शक्नुमः स्व-
जीवितेषुदासीना वैराग्यवन्तो भविष्यामस्ते एव धार्तराष्ट्राः धृतराष्ट्रपक्षीया-
श्चास्माकं स्वजनाः प्रमुखे युद्धग्रन्थग्रभागे नः अस्माकं सन्निधौ पुरःस्थिता युद्धाय
सज्जाः सन्ति ॥ ६ ॥

कार्पण्यदोषोपहतस्वभाव कार्पण्यमुपस्थितस्वजनवधवैकल्यजनितं मनोदैन्यं,
दोषः कुलक्षयेन सनातनकुलधर्मनाशरूपं पापं ताम्यामुपहतो नष्टप्रायः
क्षत्रियोचितः स्वभावो यस्य सः। धर्मसंमूढचेताः युद्धमकृत्वा भिक्षाशनं
वरधर्म्यं उत राज्यप्राप्तये गुरुजनवधो वरो धर्म्यं पतद्धर्मसंकटे पतितः धर्मतत्त्व-
विचारणयां सांप्रतं संप्राप्तविचित्रसंयोगेन विकटसंदिग्धानिश्चिततत्त्वमना-
श्चाहं। तत् तस्मात् कारणात् मे मम यत् यथा श्रेयः कल्याणं स्यात् तद्वि-
श्चितं यथा स्यात्तथा शास्त्रनिश्चयपूर्वकमिहामुत्र कल्याणकरं ब्रूहि। कुतः—सांप्रतं
त्वं मे गुरुः सांप्रतं न कोप्यन्त्यो विकटेस्मिन्समये मे मरणदर्शकः। पूर्वं मे बहवो-
न्ये गुरव आसन् परमिहोद्य तु त्वं मे गुरुहं ते शिष्योस्मि पुनरथात्र न मे कोपि
प्राता धर्मापदेशकश्च तेन त्वां प्रपद्यं त्यच्छंरणागतं मां त्वं शाधि सम्मार्गदर्शको
भव येन न मे परलोको नश्येन्नैह स्याद्धर्मः ॥ ७ ॥

conquer us. (Only this is certain that) these very sons
of Dhritarashtra, after killing whom we do not desire
to live, are standing before us (to fight).

7 With intellect blurred by the evil (of the prospec-
tive destruction of my race), with mind bewildered

यच्छ्रेयः स्यान्निश्चितं ब्रूहितन्मे
शिष्यस्तेहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

नहि प्रपश्यामि ममापनुधाद्
यः शोकमुच्छोषणमिन्द्रियाणाम् ॥

अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

संजय उवाच

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः ॥

न योत्स्ये इति गोविन्दमुक्त्वा तूर्णानि बभूव ह ॥ ९ ॥

भूमौ पृथिव्यां अस्तपन्न शशुरद्वित निःकण्ठकं क्रुद्धं सर्वसम्पदैश्वर्यसमृद्धं
राज्यं अवाप्यापि प्राप्येत चेत्तथापि तथा सुराणां आधिपत्यं इन्द्रपदं अवाप्यापि
प्राप्येत चेत्तेनापि ममेन्द्रियाणां देहेन्द्रियचित्तमतीनामुच्छोषणं उक्त उक्तदतया
शोषणं अतिदाहसंतापजनकं मम शोकं यः त्वदहेऽन्यः कोपि मनुष्योऽपनुधा-
निवारयेदपसारयेत् तं तादृशं त्वदन्यं कंचिदपि पुरुषं नहि प्रपश्यामि न
तर्कयामि ॥ ८ ॥

संजय उवाच

एवं उपर्युक्तप्रकारेण परंतपः शशुतापनोऽपि प्राप्तप्रसंगेन प्रकृतेन संतते-
न्द्रियोऽर्जुनो हृषीकेशं हृषीकाणामिन्द्रियाणां पतिर्नियंता यो विष्णुस्तदंशभूतं श्री-
कृष्णमुक्त्वा पुनश्च गोविन्दं श्रीकृष्णं न योत्स्ये इत्युक्तया तूर्णानि बभूव भूको बभूव
न किंचिदुक्तवान् श्रीकृष्णः किमुत्तरयतीति प्रतीक्षमाण आस्ते ॥ ९ ॥

On the question of what is right, I ask you. Tell me, with certainty what will be for my welfare. I am your disciple, instruct me who have surrendered myself to you.

8 I do not see any one (except you) who can remove my anguish, withering my senses, even though I may acquire unrivalled and prosperous dominion over the earth, nay even the sovereignty over the Gods (after killing my kinsmen).

Sanjaya said:

9 Saying thus to Krishna, Arjuna, the subduer of

तमुवाच हृषीकेशः प्रहसन्निव भारत ॥
 सेनयोरुभयोर्मध्ये सीर्दमानमिदं वचः ॥ १० ॥

श्री भगवानुवाच

त्वं मानुष्येणोपहतान्तरात्मा
 विषादमोहाभिभवाद्दिसंज्ञः ॥

हे भारत हे धृतराष्ट्रमहाराज, ततस्तं तादृक्स्थितिमनुभवन्तमेवंभूतमेव-
 मुक्तवन्तं सेनयोरुभयोर्मध्ये मध्यभागे सीर्दमानं शोकमोहादिपराभूतमजुनं हृषी-
 केशः श्रीकृष्ण इदं इत.परमुच्यमानं वचः प्रहसन इव प्रसन्नमुख. सन् उवाच।
 प्रहसन्निति तत्र शोकोऽस्थाने, यदि वस्तुत शोकावसरश्चेन्ममापि स्यादिति सूच-
 यन् द्रौपदीनिर्भर्त्सनविधिवदु.सहदु खप्रदानादि कथं विस्मृतमनेनेति विचिंत्य रणे
 दुर्योधनादीन्निहन्तुं कृतप्रतिज्ञोऽपि केयं दशा ते इत्यादि मनसिक्लृप्य प्रहसन ॥ १० ॥

पवमज्ञानव्यामूढं त्यक्तसमरमर्जुने युद्धे प्रवर्तयिषुः श्रीकृष्ण उवाच ।

त्वं मानुष्येण अशास्त्रज्ञाऽबुधमनुष्योचितेन दोषेणोपहतान्तरात्मा संशया-
 न्नष्टज्ञानो विस्मृतात्मस्वरूपोऽसि । यतस्त्वं वेदादिसर्वशास्त्रपारंगतः प्रकाण्ड-
 पण्डितस्तत्त्वज्ञानसम्पन्नोऽपि सामान्यमनुष्योचितो विषादो न त्वय्युपपद्यते इत्यर्थः ।
 विषादमोहाभिभवात् नष्टात्मस्वरूपेणोत्पन्नो यो विषादः समापतितस्वजनवधोद्भवः
 शोको धर्मतत्वानिश्चयोत्पन्नः किंकर्तव्यतामूढतोत्पादको यो मोहस्ताम्यां कृतो यस्ते
 अभिभव-बुद्ध्याः पराभवो बुद्धिनाशो मतिभ्रम. शक्तिक्षयस्तस्मात् त्वं विसर्जो लुप्त-
 यथार्थज्ञानो नष्टज्ञानो विह्वलः शोकाविष्टो जातोसि । यतः अंतकस्य अवश्यं
 दुर्वारकालस्थ कृतांतस्य मुखमभिप्रपन्नान् यस्तुतो मृत्युवशगतान् आसन्नमर-
 णान् वंधून् स्वजनान् बान्धवान्समवेक्ष्य निरूप्य कृपागृहीतोऽसि करुणापरायणान्तः-
 ः करणः संबुत्तोसि अत एव ॥ ११ ॥

enemies, uttered the words "I will not fight" and became
 silent (waiting for Krishna's reply).

10 Krishna, with a smile, O Dhritarashtra, spoke to
 him, thus who was feeling languid in the midst of the
 two armies

Shri Krishna said:

11 (I have not instructed you in the divine wisdom
 as yet and hence) you have forgotten your real self by
 the doubt which befits only ignorant men. (Your

कृपाशुहीतः समवेक्ष्य बन्धु-

नभिप्रपन्नान्मुखमन्तरस्य

॥ ११ ॥

अशोच्याननुशोचंस्त्वं प्रज्ञावान्नाऽभिभापसे

॥

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः

॥ १२ ॥

न ह्येवाहं जातु नासं न त्वं नामी जनाधिपाः

॥

न चैव न भविष्यामः सर्वे वयमितःपरम्

॥ १३ ॥

अशोच्यान् शोचिनुमनर्हानि न तद्धता त्वं अंतकेन ये वस्तुतो मृता पर
पुनश्च नात्मा त्रियते, इति त्वया ज्ञाततरमेव शाश्वेष्वतो जीवनं मरणं च
नैव वस्तुतः किमपि स्त आत्मनो विनाशाभावात् पुनश्च युद्धे मृत्युवशंगता
क्षत्रियाश्चोत्तमलोकं प्राप्नुवन्तीत्यपि शास्त्रसिद्धमेव अतोऽपि ये समरे समुपस्थितास्ते
न शोच्या अशोचनीया सन्ति तथापि ताननुशोचन् शोकरूपेण कल्पयंस्व
प्रज्ञावान् बुद्धिमान् पण्डित सर्वशास्त्रपारंगत सन्नपि प्रज्ञावद्भूत् प्राज्ञवत् पण्डितो
चित्तं न अभिभापसे न वदसि प्रज्ञावता प्राज्ञाना बुद्धि शरीरात्मविवेकशून्या
न भवति अतस्ते साप्रतं विहृता बुद्धिः। अस्मिन् विषमसमये च तूष्णींभूतोसि,
मामपि नाभिभापसे पतन् ते योग्यं। पण्डितोऽस्त्वाद्दशा ज्ञातपरमतत्वा प्रज्ञावन्त
प्राज्ञा गतासून उत्क्रान्तप्राणान् मृतान् अगतासून जीवद्वयपदेशवतो नानु
शोचन्ति न शोच्या इति मन्यन्ते गतासव कालवशंगता अगतासवो जीवन्तश्च
विविधशरीरेषु, देहान्तरेषु सचरत आत्मन का शोचना इति मन्यते ॥ १२ ॥

हि इति निश्चये पर अवश्यमेवाहमित परं साप्रतं विद्यमानशरीरात्पूर्वं
जातु कदाचिदपि न आसं, इति न अपि तु वासमेव अभवमेष अर्थात् पूर्व मे बहूनि
power is broken) under the domination of grief and
delusion, (and hence) you do not possess that knowledge
which you ought to do, in as much as your heart has
melted with pity at the sight of your kinsmen hastening
into the jaws of Death

12 You are grieving for those for whom it is not
proper to grieve It is not proper that you do not talk
to me although you are wise and discerning The wise
grieve neither for the dead nor for the living (It does
not, therefore, become you to grieve for these people,
wise as you are)

13. It is not that I was not born before my present

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ॥

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १४ ॥

जन्मानि जातानि । तथा त्वमपि इतः परं न आसीरिति न अपि तु आसीदेवाभव एव
अर्थात् तवापि इतःपूर्वं बहूनि जन्मानि जातानि । तथा अमी नराधिया भूपाला अपि
इतःपरं विद्यमानदेहपूर्वं न आसन्निति न अपि तु आसन्नभवन्नेव । तथा अहं त्वं
अमी राजानः सर्वे ययं इतःपरं वर्तमानकालानन्तरं पतद्देहपातादनन्तरं न भवि-
ष्याम इति न अपि तु भविष्याम एव अर्थात् इतो देहात्परं पश्चात्पूर्वं च मम तव-
अमीषां राज्ञां च बहूनि जन्मानि भूतानि भविष्यन्ति च अतः पूर्वपरजन्म-
मरणादिकं तु स्वभावसिद्धमेव तर्हि तत्र के शोच्याः ? ॥ १३ ॥

देहिनो जीवस्यास्मिन्मरणधर्मप्रकृतिरूपे स्थूलदेहे यथा प्रथमं कौमारं तद-
नन्तरं यौवनं तदनन्तरं जरा वार्धक्यमायाति पूर्वपूर्वावस्था च लीयते पूर्वपूर्वा-
वस्थानाशे सत्यपि न देहनाशो न च तत्तदवस्थायै केचिदपि शोचन्ति तथा
मनुष्याणामेतद्देहनाशे देहान्तरप्राप्तिरन्यदेहप्राप्तिर्भवत्येतज्ज्ञात्वा धीरो विद्वान्
ब्रह्मज्ञानसम्पन्नस्त्वाहशो मनुष्यो जन्ममरणादिसम्बद्धे देहधर्मे न मुह्यति जीवस्या-
त्मनो न जन्ममरणादीति विचिंत्य हर्षशोकादिभाववशगो न भवति ॥ १४ ॥

embodiment, (but I had been born and then died many times) It is not that you and these kings were not born before the present embodiments (but had been born and then died). Similarly it is not that all of us will cease to be after leaving these bodies (but shall be born again)

14 Just as the individual soul, during embodiment, experiences infancy, youth and old age (which come and pass away and are not grieved for) -so the soul experiences another embodiment on the passing away of the present body. (There is no cause for being bewildered) The wise man is not deluded on this (question of birth and death)

मात्रास्पर्शास्तु कान्तेय शीतोष्णसुखदुःखदाः ॥

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १५ ॥

हे अर्जुन, मात्रास्पर्शा इन्द्रियप्राद्या मात्रा मीयन्ते अनुभूयन्ते इन्द्रिये विषया अभिरिति मात्रास्तासां स्पर्शा विषयः संयुक्ता अनुभूयमाना विषयास्तु पञ्च शीतोष्णादिगुणैः सुखदुःखादिप्रदा भवन्ति ज्ञानेन्द्रियैः किंवा बुद्धीन्द्रियैः श्रोत्र त्वङ्मनेत्ररसनानासिकाख्यपञ्चज्ञानेन्द्रियैः, श्रोत्र इति न बहिर्दृश्यमानशुक्लरूपेण लक्ष्यमाने पञ्च, त्वक् च न गौररूष्णादिभेदैः प्रत्यक्षं दृश्यमाना पञ्च, नेत्र इति न दीर्घवर्तुलायाकृत्वाङ्कुरूपेण प्रत्यक्षीभूते, रसनेति न मांसपेशीनिर्मिताऽऽस्ये गन्तागते कुर्यन्ती, नासिकेति न दीर्घचिपिटायाकारेण प्रतीयमाना, सर्वाणीन्द्रियाणीमानि तत्तदर्थलक्षणव्यवमार्गेणाभ्यन्तरं तत्तदिन्द्रियप्राद्यविषया भावास्तान्येव ज्ञानेन्द्रियसंज्ञया बोध्यन्ते तानि ज्ञानेन्द्रियकर्मिन्द्रियाण्येव मात्राशब्देन सूचितानि तासां स्पर्शास्ताभिरनुभूयमानास्तन्मात्रारूपविषया मनःसाक्षिभूतत्वेन कर्मेन्द्रियसंयोगात् सुखदुःखप्रदा भवन्ति यथा च—

नासिकाख्यज्ञानेन्द्रियगृहीतः पृथ्वीत्वोत्पन्नो मन्थः जिह्वासंज्ञकज्ञानेन्द्रियगृहीतो जलतत्वोत्पन्नो रसः, चक्षुःसंज्ञकज्ञानेन्द्रियगृहीतोऽग्नित्वोत्पन्नरूपं, त्वक्संज्ञकज्ञानेन्द्रियगृहीतो वायुत्वोत्पन्नः स्पर्शः, श्रोत्रसंज्ञकज्ञानेन्द्रियगृहीत आकाशतत्वोत्पन्नः शब्दः, एते सर्वे मनःसंयोगादुत्तमगंधस्यादुरस मृदुसुषुप्तस्पर्शमधुरशब्दश्रवणविषयकानुभवद्वाराऽऽत्मनः परं सुखदायिनो भवन्ति । दुर्गन्धाऽस्यादुरसकुरूपदर्शनं दुःस्पर्शवीभत्सशब्दश्रवणविषयकानुभवद्वाराऽऽत्मनः परं दुःखदायिनो भवन्ति ते पांचभौतिकशरीरस्यैव नात्मनः सुखदुःखदाः सन्ति । सुखदुःखादिविकारोपादानकारणं मन एव । ते सर्वे भावाश्च आगमापायिन उत्पत्तिविनाशोर्धमिण पथ अत एव अनित्याः क्षणमात्रस्थापिनः स्थिराः सन्ति । तथैव सुखदुःखाकारणाः समरोपस्थिताः स्वजना भीष्मादिगुरवश्च संयोगवियोगत्यान्मात्रास्पर्शादिप्रकारेण नागमापायिनोऽनित्याश्च सन्ति—

अतस्त्वं तान्सर्वान् वस्तुतो नाशरूपिणो मनोविकारजान् भावान् ज्ञानदृष्ट्या तितिक्षस्व सहस्य । ज्ञानोत्पन्नविशेषेण प्रज्ञाभ्यासेनतन्मानं दुःखपरामृष्टं मा ज्ञासीरिति ॥ १५ ॥

15 Oh Arjuna, the contacts of the organs of senses (like the eyes, ears etc.) produce happiness and pain (only for the body) through cold, heat etc. They originate and pass away and are, therefore, transient. (So too is the effect on you of the imminent death of

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ
 समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १६ ॥
 नाऽसतो विद्यते भावो नाऽभावो विद्यते सतः ॥
 उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १७ ॥

हे अर्जुन, एते उपर्युक्ताः सुखदुःखप्रदाः सुखदुःखरूपेण कल्पयमाना मात्रास्पर्शा
 भावाः समदुःखसुखं यस्य ज्ञानदृष्ट्या दुःखं च सुखं च समे समाने विद्येते समे
 दुःखसुखे यस्य ते अतः एव धीरं यं पुरुषं न व्यथयन्ति न पीडयन्ति स्वकर्तव्यान्
 चालयन्ति स धीरः पुरुषोऽमृतत्वाय ब्रह्मानन्दाय ज्ञानमरणधर्मरहितब्रह्मसारूप्याय
 कल्पते जीवन्नपि मुक्तः सर्वोपाधिरहितो भवति ॥ १६ ॥

असतो विनाशधर्मिणः शीतोष्णसुखदुःखरूपाविकारस्य भावः अस्तित्वं विना-
 शरहित्यं न विद्यते अर्थात् असत् सत् नित्यगुणं न भवति । तथा सत् नित्यधर्मिण
 आत्मनः अविनाशिव्रह्मरूपिणः अभावो, विनाशः अस्तित्वरहित्यं च न विद्यते न
 संभवति । तत्त्वदर्शिभिः तत्त्वज्ञानपारंगमैः पुरुषैरनयोर्बभूवोरपि असतः सतश्च
 नाशधर्मिणां सुखदुःखपर्यवसायिनां भावानां सतः नित्याऽविनाशिनश्चात्मनः
 अन्तः अन्तिमनिर्णयो दृष्ट एव अर्थात् ब्रह्मेक्यं गतास्तत्त्वदर्शिनस्तु असत्स-
 ज्ञानपारंगा एव अर्थात् तत्त्वदर्शिनस्तु असतः सतश्चान्तं द्रष्टुं क्षमा एव । वा असतः
 सतश्चोभयोरनयोरन्तं नाशं तत्त्वदर्शिनः पश्यन्ति न सामान्या मनुष्याः ॥ १७ ॥

Bhishma and other relations.) Therefore, O Arjuna, bear
 them (by knowledge; i. e. knowing that the Self is
 beyond such mental affections).

16 The self-possessed person to whom pleasure and
 pain are equal and whom these (affections of happi-
 ness and misery) do not distress (or seduce from duty)
 is fit to attain immortality (i. e. is fit to be freed
 from the cycle of births and deaths).

17 The unreal (like cold, heat etc. are transient
 and therefore) cannot be real, but the (self which is)
 real (eternal and immutable) can never be non-existent.
 The seers of reality have reached (what is difficult for
 ordinary folk) the ultimate discrimi nation between
 these two (i. e. the real and the unreal).

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ॥
 विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १८ ॥
 अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ॥
 अनाशिनोऽप्रमेयस्य तस्माद्युद्धयस्व भारत ॥ १८ ॥
 य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ॥
 उभौ तौ न विजानीतो नाऽयं हन्ति न हन्यते ॥ १९ ॥

यदि असतः सतश्चोभयोरप्यन्तश्चेत् विनाशरहितं किंचिदप्यस्ति न वेत्ति
 शंकायामाह अविनाशीति । तत् अव्ययरूपं ब्रह्म तु अविनाशि विनाशरहितं देश-
 कालाद्यपरिच्छिन्न विकृतिहीन विद्धि जानीहि । येन तादृग्देशकालापरिच्छेद-
 विहीनेन दृश्यमानब्रह्मांडरूपेण ब्रह्मणा इदं सर्वं सर्वलोकात्मकं ब्रह्माण्डं ततं
 व्याप्तं । अस्य पतादृशस्य त्रिकालावाधितस्य अव्ययस्याऽविनाशिनो ब्रह्मरूपिण
 आत्मनो विनाशमभावं कर्तुं कश्चित् कोपि नाऽर्हति न शक्नोति ॥ १८ ॥

नित्यस्य त्रिकालावाधितस्य जरामरणायवस्थापरिच्छिन्नस्याऽनाशिनो
 विनाशभावरहितस्याऽभावहीनस्य अप्रमेयस्य प्रत्यक्षादिप्रमाणरहितस्य शरीरिण
 आत्मनः इमे संमुखं स्थिता दृश्यमानाः कर्मफलभोगायतनरूपा देहाः पांचभौतिका
 अन्तवन्तो नाशार्थमिण पत्र । विनाशस्वभावातां वस्तूनां विनाशहेतुर्न कोपि
 संभवति तस्मात् कारणात् हे अर्जुन सर्वसंशयशोकमोहविरहितः सन्न उपस्थित-
 क्षत्रियधर्ममनुसृत्य युध्यस्व ॥ १९ ॥

आत्मा तु विनाशरहित इति सिद्धे सत्यपि यो मनुष्य एनं हन्तारं
 वेत्ति अयमस्य हन्तास्तीति जानाति च यो मनुष्य एनं हतं मन्यते अन्येन
 केनाप्ययं हत इति मन्यते तौ उभौ मनुष्यौ न विजानीत आत्मज्ञानहीनौ देहात्म-
 ज्ञानज्ञान्याब्रह्मानिनौ स्तः । वस्तुतोऽयमात्मा न किंचिद्वन्ति न केनचिद्-
 प्यन्येन हन्यते ॥ २० ॥

18 Know that the Self, which has pervaded the whole universe, is imperishable. None can destroy this imperishable Self (which is of the nature of Brahman)

19 These (gross) bodies of the embodied self which is eternal, imperishable and beyond the range of the (sensual) modes of perception, are pronounced as perishable. Therefore fight, O Arjuna. (Do not grieve for perishable things).

20 He who thinks this (embodied) Self to be the

न जायते म्रियते वा कदाचि-
 न्नायं भूत्वा भविता वा न भूयः ॥
 अजो नित्यः शाश्वतोऽयं पुराणो
 न हन्यते हन्यमाने शरीरे ॥ २१ ॥
 वेदाऽविनाशिनं नित्यं य एनमजमन्ययम् ॥
 कथं स पुरुषः पार्थ हन्यते हन्ति वा कथम् ॥ २२ ॥

अयमात्मा कदाचिदपि न जायते न जन्म प्राप्नोति । वा अयमात्मा कदाचिदपि न म्रियते न मरणमाप्नोति । अयमात्मा भूत्वा देहेन सार्धमुत्पद्य भूयः पुनः न भविता इति न किन्तु देहसंस्वन्धेनाऽत्मनो जन्ममरणादिकमपि प्रतीयते देहसंस्वन्धेनाऽऽत्मनो विकृति विकाररूपं जन्म, प्रकृति स्वभावरूपं मरणं एतत्क्रियास्तु प्रचलन्त्येव । परमयमात्मा न जायते जन्मरहित इत्यजः, न म्रियते मरणरहित इति नित्यः । कौमार्यौवनजरादिविकारशून्यो वृद्धिक्षयापरिच्छिन्न इति शाश्वतः । यतः पूर्वं न किञ्चिदासीदिति पुराण. एतादृश आत्मा शरीरे अन्येन हन्यमाने सत्यपि नायं केनापि हन्यते न कोप्येनं हन्तु शक्नोति ॥२१॥

यो मनुष्योऽविनाशिनं विनाशरहितं नित्यं वृद्धिह्रासशून्यं, अजं अव्ययं न्यूनाधिस्यभेदहीनं एवमात्मानं वेद जानाति हे अर्जुन सोऽभ्यस्तात्मतत्त्वार्थः. पुरुषः अन्यं कथं हन्ति वा किंवा स पुरुषोऽन्येन च कथं हन्यते । अर्थात् ज्ञातात्मस्वरूपः पुरुषस्तु देहहननेनात्महननाभावे न च इममयं हन्ति न चायमनेन हत इति मन्यते ॥ २२ ॥

slayer and he who thinks him slain are both ignorant, because this Self neither slays nor is slain.

21 Neither is this (embodied) Self ever born, nor does he die; nor is it that having existed, he will cease to be in the future. He is unborn, eternal, perpetual (being unaffected by modifications like childhood, youth and old age) and ancient (because there is nothing prior to him. Being such), the Self is not slain when the body is killed.

22 He who knows the Self to be indestructible, eternal, unborn and perfect, how can that Self, O Arjuna, be slain by others or slay others?

वासांसि जीर्णानि यथा विहाय	
नवानि गृह्णाति नरोऽपराणि	॥
तथा शरीराणि विहाय जीर्णा-	
न्यन्यानि संयाति नवानि देही	॥ २३ ॥
नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः	॥
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः	॥ २४ ॥
अच्छेद्योऽयमदाह्योमक्लेद्योऽशोष्य एव च	॥
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः	॥ २५ ॥

उपर्युक्तं दृष्टान्तेन दृढयति । यथा नरः जीर्णानि वासांसि यस्त्राणि विहाय त्यक्त्वा अपराणि नवानि गृह्णाति न तस्याग्रे शोको भवति प्रत्युत हर्ष एव भवति तथा देही आत्मा जीर्णानि वृद्धावस्थादिपराभूतानि क्षीणानि शरीराणि विहाय त्यक्त्वा अन्यानि नवानि शरीराणि संयाति प्राप्नोति । अर्थात् जीर्णशरीर-त्यागावधीनशरीरप्राप्त्या हर्षं पश्योच्यते । अतो भीष्मद्रोणादीनां जीर्णशरीराणां हननादन्यनवीन शरीरं प्राप्त्या तदुपर्युक्तकार एव ते न च हननपापं ॥ २३ ॥

यतो जीर्णवस्त्रत्यागवद्देहत्यागोऽप्यात्मनः प्रकृतिः स्वभाव एव देहत्यागे देहवधे देहद्विस्वायां देहहनने नात्मनो नाश इत्यत आह—एनमात्मानं शस्त्राणि न छिन्दन्ति शस्त्रैश्छेत्तुं न शक्योऽयं । पावकोऽग्निर्न चात्मानमेनं दहति न वह्निना दग्धुमयमात्मा शक्यः । एनमात्मानं आपो जलानि नं ह्नेदयन्ति ह्नेदनेन दुग्धयुक्तावयवानां विश्लेषीकरणे जलानि न शक्नुवन्ति । मारुतोऽपि न शोषयति शुष्कीकर्तुं न शक्नोति । सर्वेषामेव शब्दस्वलनजलवायुनां साकारत्वेन छेदनदहनह्नेदनशोषणामकक्रियाभिर्यथा पंचमहाभूतात्मको देह-परिभवति तथा नात्मा निराकारत्वेन ॥ २४ ॥

तस्मादेवायमात्मा शस्त्रादिभिरच्छेद्योऽग्निना द्वादह्यो जलेनायमक्लेद्यो वायुनायमशोष्य एव । कस्मात्स आत्मा तथा न परिभूयते इत्याह अय-मात्मा नित्यः—सर्वकालापरिच्छिन्नः विनाशरहितः सर्वकालावच्छिन्नः एव

23 Just as a man, casting off worn-out garments, puts on new ones, so the embodied Self, casting off worn-out bodies, enters into other new ones

24 Weapons cannot cut this Self, nor can fire burn him, nor can water wet him, nor can the wind dry him. (Only the body is subject to such forces)

25 This Self cannot be cut, cannot be burnt, wetted

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते	॥
तस्मादेवं विदित्वं नानुशोचितुमर्हसि	॥ २६ ॥
अथैवं नित्यजातं नित्यं वा मन्यसे मृतम्	॥
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि	॥ २७ ॥
जातस्य हि ध्रुवं मृत्युर्ध्रुवं जन्म मृतस्य च	॥
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि	॥ २८ ॥

सर्वगतः आकाशवत्. सर्वत्र ब्रह्माण्डे व्याप्त एव । स्याणुः—विविधदेहेषु परिवर्तमानोपि स्वैकस्वरूपस्यः स्थिरस्वभाव एव । अचल एव कानिचिदपि स्थूलघस्तूनि नात्मानमेनं चालयितुं शक्नुवन्तीति तथा चायमात्मा सनातनः कालमर्यादातिरिक्तश्चिरंतनकालाद्धिद्यमान पतादृश आत्मा शस्त्राग्निजल वायुभिर्न पराभवति ॥ २५ ॥

कुत इति पुनर्दृढयति—अयमात्मा नित्यत्वाद्ब्रह्मणः सर्वेन्द्रियाऽगोचरः पुनश्च सर्वगतत्वादात्मायमचिन्त्यः प्रत्यक्षाऽगोचरत्वात् स्थूलपदार्थस्वरूपैश्चिन्तयितुमशक्यत्वाच्च । तथा चायमात्मा अविकार्यः इन्द्रियकृतविविधक्रियाकृतविकृतावस्याप्राप्तिरहितोयमात्मास्तीति ब्रह्मविद्भिर्ब्रह्मण्यते । तस्मात् कारणात् उपर्युक्तप्रकारेणैतन्मात्मानं विदित्वा ज्ञात्वा मयेमे हन्यन्ते इति अनुशोचितुं प्रतिक्षणं चारंवारं शोचितुं नार्हसि ॥ २६ ॥

अथवा यदि स्नेहातिरेकाद्भिस्मृततत्त्वज्ञानस्त्वं, अज्ञजनयत् आत्मानं नित्यजातं देहेन सहोत्पद्यमानं नित्यं वा देहेन सह मृतं मरणावस्थासंपन्नं क्षणमात्रं स्थूलबुद्ध्या नास्तिकमतमवलंब्य वा तथा मन्यसे चेत् तथापि हे अर्जुन अनेन प्रकारेण वैकल्यभावेन शोचितुं नार्हसि ॥ २७ ॥

यदि देहेन सहात्मनो विनाशश्चेच्छोकः स्वाभाविक एव पुनः कथं शोको न करणीय इत्यत आह—जातस्य प्राप्तजन्मन उत्पन्नस्य मर्यादायुष्कस्य मनुष्य-
or dried. It is eternal, hence it is omnipresent, hence firm, therefore it is immovable and therefore ancient.

26 This Self is said to be unmanifest (i.e. beyond the reach of the organs of sense), inconceivable (i.e. beyond the reach of the mind) and immutable. Knowing, therefore, the Self to be such, you should not grieve.

27 Or if you think him to be constantly born and constantly dying, even then, O mighty one, you should not grieve for him.

28 Because (according to your unenlightened reasoning) death is certain for the born, and birth is certain for

आश्चर्यवत् पश्यति कश्चिदेन-
 माश्चर्यवद्ब्रूवति तथैव चान्यः
 आश्चर्यवच्चैनमन्यः शृणोति
 श्रुत्वाप्येनं वेद न चैव कश्चित्

॥

॥ ३० ॥

सहस्रशो मनुष्येषु परमात्मस्वरूपं कश्चिदेनमव्यक्तमविनाशिनमात्मान-
 माश्चर्यवद्ब्रूवति तथैव चान्यः शृणोति यथा च श्रीगोविं-
 मध्ये of their evolutionary process, i.e. assumed a new
 state known as "birth" व्यक्तमध्यानि. Again these five ele-
 ments disappear into the unmanifest or the Supreme
 Itself, अव्यक्तनिधनानि एव.

Thus the five elements, material cause of the body,
 were first in the unmanifested state; then for a time,
 by will of the Supreme, are associated with the soul—
 a portion of It—and thus come into appearance. This
 middle condition of the elements gives rise to the various
 perceptible beings. Again at the fall of the body the
 elements vanish into the unmanifested Spirit, hence the
 statement अव्यक्तनिधनानि 'whose end is in the unmanifest.'
 So why grieve का परिदेवता for these bodies तत्र शरीरेषु,
 which are only a modification of the above-described
 five elements, a mere play of the unmanifest? In brief,
 this soul was at first unmanifest, in the middle mani-
 fested in modified state, and finally too unmanifest.
 In the middle state itself we see the soul in a modified
 form विकृति, not as it is in itself प्रकृति; स्वभावः. In the
 Supreme's miraculous play the universe has assumed an
 ineffable character; and appearance, subsistence and
 disappearance are innate in it. What is there to grieve
 for in this fact, especially to a wise man like you
 (Arjuna)?

30 Some see him as if wonderful; some describe
 him as wonderful; some hear of him as wonderful; in spite

देही नित्यमवध्योऽयं देहे सर्वस्य भारत	॥
तस्मात् सर्वाणि भूतानि नात्र शोचितुमर्हसि	॥ ३१ ॥
स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि	॥
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते	॥ ३२ ॥

दभगवत्पादाः “ भ्रूयुगमध्यगतं यच्छिखिविद्युत्स्वर्यवज्जगद्भासि ॥ केषांचित्पुण्यकृता-
मुन्मीलति चिन्मयं ज्योतिः ॥ ” तथैव सहस्रेषु कश्चिदेवैनमात्मानमन्यः कोपि
मनुष्य आश्चर्यवत् आश्चर्योत्पादकाद्भुतवस्तुवद् वदति वक्तुं शक्नोति । अन्यः
सहस्रेषु कश्चिदेवैको मनुष्य एनमात्मानमाश्चर्यकरवस्तुवत् प्राणोति श्रोतुं
शक्नोति तथापि दृष्ट्वा उत्त्वा श्रुत्वापि कश्चिदपि स द्रष्टा वक्ता श्रोता चैनमा-
त्मान ययार्थरूपेण वस्तुतः साक्षान्न वेद न ज्ञातुं निर्णेतुं शक्नोति ॥ ३० ॥

हे अर्जुन, सर्वस्य आब्रह्मस्तंघपर्यंतस्य प्राणिमात्रस्य नाशस्वभावे देहे
विनश्यति सत्यप्ययं देही जीव आत्मा नित्यं सर्वदा सर्वकालमवध्यो विना-
शरहितो हन्तुमशक्योस्ति । तस्मात्कारणादात्मनो घटाभावात् शरीरसंयोग
वियोगयोरवश्यंभावित्वादात्मनः परमात्मस्वरूपत्वाच्च सर्वाणि भूतानि त्वत्सं-
मुखमुखस्थितानि योद्गुमुद्यतानि गुरुपुत्रपौत्रादिस्वजनरूपेण विद्यमानानि स्वजन-
रूपाणि भूतानि शोचितुं नार्हसि ॥ ३१ ॥

तत्त्वज्ञानदृष्ट्या त्वदमेवास्ति परं धर्मशास्त्रदृष्ट्यापि स्वधर्मं क्षात्रधर्ममनुसृत्य
स्मृत्यापि स्वधर्मापहार्यत्वात् त्वं विकम्पितुं धर्मरूपायुद्धान्निवर्तितुं विचलितुं
नार्हसि । क्षत्रियवर्णस्य धर्म्यात् धर्मानपेतात् परलोककल्याणकरात् स्वर्ग-
प्राप्तिसाधनाद्धर्मशास्त्रप्रतिपादितायुद्धादन्यत्किमपि वस्तु क्षत्रियस्य श्रेयः कल्या-
णकरं न विद्यते ॥ ३२ ॥

of (seeing, describing and) hearing of him so, none indeed knows his real nature.

31 The Self, O Arjuna, dwelling in the bodies of all beings is always such that he cannot be killed It is therefore, not proper for you to grieve for all created beings (relations) here (on the field of battle).

32 (Such being the philosophical instruction) looking also to your own duty, you should not waver, for to a Kshatriya there is nothing more beneficial than a righteous war.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ॥

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २९ ॥

स्य मृत्युर्हि अघशं मरणं भवतीति ध्रुवं निश्चितं त्रिकालावाधितमेव, तथैव मृतस्य च स्वकृतकर्मफलभोगाय पुनर्जन्मोत्तिर्भवतीत्यपि ध्रुवं निश्चितमेव पूर्वपूर्वोत्तरोत्तरं कृतकर्मफल भोगस्तु दुर्निवार एव अर्थात् मृत्युलोकवासिनां जन्ममरणरूपं चक्रपरिवर्तनं तु दुर्निवारमपरिहारार्थं चास्ति तस्मात् आत्मापि देहेन नाशस्वभावोऽनित्य एवेति मत्थापि तादृशे अपरिहायै केनापि निवारयितुमशक्ये जन्मानंतरं मरणं मरणानंतरं जन्मेति परमात्मनाऽपि परिहर्तुमनर्होऽघशंभाषिनि नश्वरेऽर्थे वस्तुनि पदार्थे सर्वशास्त्रतत्त्वज्ञस्त्वं शोचितुं नार्हसि न योग्योसि ॥ २८ ॥

वस्तुतः पांचभौतिकशरीरस्यैव नाशो नात्मनः अधीतशास्त्रैरवगततत्त्वज्ञानेनेत.परमुच्यमानसिद्धांत पञ्चास्माभिः स्वीकार्य इति भावेनोपर्युक्तश्लोकद्वयेन नास्तिकमतं श्रावयित्वा पुनस्तत्त्वज्ञानमनुसृत्य वदति अव्यक्तेति— सत्त्वादिरूपेण निरूप्यमाणे व्यक्तिस्य नास्तीति अव्यक्तः अव्यक्तोऽतीन्द्रिय-ग्राह्यः सूक्ष्मः सनातनः सर्वभूतेष्वोत्प्रोतः पंचमहाभूतमयः ज्ञानेन्द्रियागोचरो योगाभ्यासवशाद्घसेयः सर्वधिश्चस्य बीजभूतोऽव्याकृतः सर्वकार्यकारणशक्ति समाहाररूपोऽव्यक्ताऽव्याकृताकाशादिनामवाच्यः परमात्मन्योत्प्रोतभावेन समाश्रित. यथा च “अव्यक्तमात्मा क्षेत्रज्ञः शाश्वतो विभुरव्ययः ॥” अव्यक्तं अव्यक्तरूपः परमात्मरूप एवात्मा आदौ येषां तानि भूतानि पंचमहाभूतोद्भूतानि शरीराणि अव्यक्तादीन्यासन् । अर्थात् अस्य देहस्योत्पत्तेः प्रागयं देह. पंचमहाभूतेषु विभक्त आसीत् देहस्थो देही च अव्यक्तरूप आसीत् । परमात्मांशभूताऽव्यक्तजीवरूपेण स्थितानि पंचमहाभूतान्यासन् तानि पुनर्मध्ये ज्वस्थांतरापन्नानि जन्मरूपव्यक्ताऽभिव्यक्ताऽवस्थान्तरं गतानि पंचमहाभूतानि जन्मसंज्ञया बोध्यन्ते तदा व्यक्तमध्यानि । पुनश्च अव्यक्तनिधनानि अव्यक्ते परमब्रह्मरूपे परमात्मन्येव निधनमन्तर्धानं येषां तानि तादृशानि पंचमहाभूतानि सन्ति ।

the dead; therefore you should not grieve over the inevitable occurrence (of birth and death)

29 All beings are of the nature of the unmanifest Self (which is of the nature of Brahman) before birth. They become manifest in gross form as long as embodied, and again they return to their unmanifest state at dissolution. What is there to grieve about in this ?

In fact it is the body evolved from the five elements that dies, not the soul. To those who have glimpsed

शरीरोपादानकारणानि पंचमहाभूतानि पूर्वमव्यक्तरूपाण्यासन् तदनंतरं परमात्मेच्छया तदंशभूतात्मसंयोगेन ताभ्येषु व्यक्तरूपं प्राप्तानि जीवव्यपदेश प्रतीतान्यासंस्तदा व्यक्तमध्यानि। तेषां पंचमहाभूतानां मध्यदेशेव प्राणिमात्रदर्शनं पुनस्तानि पंचमहाभूतानि शरीरपातादनंतरं अव्यक्तरूपे ब्रह्मण्येव विलयं गच्छन्तीत्यव्यक्तनिधनानि तादृक्पंचमहाभूतविक्रियात्मकेषु तत्र शरीरेष्वव्यक्त-क्रीडारूपेषु का परिदेवना अथदिष आत्मा आदायव्यक्तः मध्ये व्यक्तो विकृतिं विकारमापन्नोऽन्ते चाऽव्यक्तः। मध्ये चात्मनो विकृतिर्न प्रकृतिः स्वभावः। परमात्मनो विचित्रलीलया ब्रह्मांडस्य विचित्रस्वभावत्वेन सृष्टिस्थितिनाशाः स्वभावसिद्धा एव तत्र का परिदेवना कीदृशः शोकः कस्य वा शोकस्त्वादृशप्रज्ञायतो युज्यते? ॥ २९ ॥

the truth by their study of the scriptures, the doctrine hereinafter expounded should alone be acceptable. On this view, after having put forth the materialistic outlook in the two previous stanzas, the Lord returns to the spiritual standpoint:—*Avyakta* "unmanifest" is what has no *vyakti* or manifestation according to the usual canons of existence. It is beyond the grasp of the senses, subtle, eternal, as if woven into the very texture of all beings, of the form of the five (subtle) 'elements', beyond the senses of perception but discerned by the practice of yoga, the indeterminate seed of the whole universe, synthesis of all potentiality of cause and effect and synonymous with "indeterminate", "ether" etc., dependent on the Supreme Self as intimately associated with It—as it has been said, "The unmanifest is the soul or knower of the field, eternal immutable pervader." भूतानि the creatures, bodies formed out of the five elements, had the unmanifest (form of Supreme Spirit) for their source or soul अव्यक्तादीनि. That is, before its appearance this body was dispersed among the five elements and its animating soul was unmanifest. The five elements which were in the form of the unmanifest soul, a portion of the Supreme, came into manifestation in the middle

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम्	॥
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम्	॥ ३३ ॥
अथ चेत् त्वमिमं धर्म्यं संग्रामं न करिष्यसि	॥
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि	॥ ३४ ॥
अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम्	॥
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते	॥ ३५ ॥
भयाद्रणादुपरतं भंस्यन्ते त्वां महारथाः	॥
एषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम्	॥ ३६ ॥

हे अर्जुन सुखिनः पूर्वजन्मसुकृतकर्मप्राप्तसुखमनुभवंतः क्षत्रियाः उपपन्नं प्राप्तं अपावृतमुद्घाटितमाधरणद्वारं स्वर्गद्वारमदृशमीदृशं युद्धं यदृच्छया भाग्यवशादेव दैवेच्छयैव कचिदेव लभन्ते ॥ ३३ ॥

अथ तथापि मद्बचनमुल्लंघ्य त्वमिमं धर्म्यं इहामुग्रकल्याणकरं क्षत्रियधर्मोचितं युद्धं न करिष्यसि चेत् ततस्तेन तव दुर्वर्तनेन त्वं स्वधर्मं स्वक्षत्रियधर्मं कीर्तिं यशश्च हित्वा त्यक्त्वा पापमवाप्स्यसि अधर्मपराभूतः सन्पापभाग्भविष्यसि ॥ ३४ ॥

भूतानि सर्वं जगत् अव्ययां प्रलयकालपर्यन्तं गीयमानां शाश्वतीं ते अकीर्तिं अपकीर्तिं कथयिष्यन्ति । संभावितस्य पृथुयशसः प्रसिद्धपराक्रमस्य जगत्प्रसिद्धसुकीर्तिमतः पुरुषस्याऽकीर्तिरपयशो मरणादपि मृत्योरपि अतिरिच्यते अधिकदुःखरूपा भवति ॥ ३५ ॥

योद्धुं येऽप्रोपस्थिता महारथा योधा रणाद् भीष्मद्रोणकणादिभयादुपरतं परावृत्तं निवृत्तं त्वां भंस्यन्ते धितयिष्यन्ति । पपामुपस्थितयोधानां मध्ये त्वं

33 Only the fortunate Kshatriyas, O Arjuna, obtain such a fight, occurring by chance, like an opened door of heaven.

34 Now (disregarding my word), if you will not engage in this righteous war, you will be abandoning your duty and glory, and will incur sin.

35 Men will recount your everlasting disgrace; and to one who is highly honoured, disgrace is worse than death.

36 All the great heroes will think that you will throw from the battle-field through fear. And you, who

अवाच्यवादांश्च वहून् वदिष्यन्ति तवाऽहिताः	॥
निन्दन्तस्तत्र सामर्थ्यं ततो दुःखतरं नु किम्	॥ ३७ ॥
हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ॥	
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः	॥ ३८ ॥
सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ	॥
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि	॥ ३९ ॥

बहुमतः भूत्वा विश्रुतपराक्रमोऽपि सन् पुनः लाघवं यास्यसि त्वद्गुणपराक्रम-
मुग्धानामेषां मनसि त्वदर्थे बहुमानं विद्यते स एव त्वमेषां मते भीरुरिति
लाघवं क्षुद्रतां प्राप्स्यसि ॥३६॥

तवाहितास्तत्र शत्रवो दुर्योधनाथास्तत्र सामर्थ्यं बलं पराक्रमं निन्दन्तः
सन्तोऽवाच्यवादान् त्वदर्थेऽनुचितान् शकुमनहान् दूषणोक्तिपूर्णान् लज्जास्पदान्
वहून् लोकापवादान् वदिष्यन्ति । ततो नु तस्मान्निन्दाकरप्रलेगादन्यत् किं
दुःखतरमधिकदुःखप्रदं स्यात् ? न किमपि ॥ ३७ ॥

अत्र धर्मक्षेत्रे कुरुक्षेत्रे क्षत्रियधर्ममवलंब्य शत्रुभिर्हतश्चेत् स्वर्गं गमिष्यसि ।
तान् शत्रून् जित्वा वा महीं भोक्ष्यसे, त्वया शत्रवो जिताश्चेन्निष्कण्डकां
पृथ्वीं भोक्ष्यसे तस्मात् एतद्द्वयं विचार्य हे अर्जुन कृतनिश्चयः दृढनिश्चयो
भूत्वा युद्धाय योद्धुं उत्तिष्ठ सज्जो भव ॥ ३८ ॥

सुखं च दुःखं च समे समाने कृत्वा “दुःखेष्वनुद्विग्नमनाः सुखेषु विगत-
स्पृहः” तादृशो भूत्वा लाभः अलाभो हानिः तौ समानौ मत्वा जयः अजयः
पराजयः तौ समानौ मत्वा ततो युद्धाय युज्यस्व युध्यस्व एषमनेन प्रकारेण
क्षत्रियधर्ममनुसृत्य कर्माणि कुर्वस्व न पापमवाप्स्यसि न पापभागविष्यसि ॥३९॥

have been esteemed highly among them, will be thought
of lightly.

37 Your enemies will speak many an unspeakable
word disparaging your strength. What can be more
distressing than this ?

38 You will obtain heaven if slain (on this holy
field); you will enjoy the earth if victorious; therefore
get up, O Arjuna, determined to fight.

39 Consider as equal, pleasure and pain; gain and
loss; victory and defeat. Then join in the warfare; thus
(doing your duty as a warrior) you will not incur sin.

एषा तेऽभिहिता सांख्ये बुद्धियोगे त्विमां शृणु ॥
 बुद्ध्या युक्तो यथा पार्थ कर्मबन्धं प्रहास्यसि ॥ ४० ॥
 नेहातिक्रमनाशोस्ति प्रत्यवायो न दृश्यते ॥
 स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४१ ॥

ते तुभ्यं एषा सांख्ये सम्यग्ज्ञाने ब्रह्मज्ञानविषयके शास्त्रे यादृशी निश्चयात्मिका बुद्धिरुचिता साऽभिहिता तज्ज्ञानं कथितं एषैव बुद्धिः ज्ञानं सांप्रतं योगे कर्मयोगे कर्मकौशले व्यवहारे यथा युज्यते तु तथैव शृणु स्वीकुरु जानीहि अनुसर । यथा उपयुक्त्या बुद्ध्या युक्तस्त्वं हे अर्जुन कर्मबन्धं कृतकर्मफलरूपेण यो बंधस्तं प्रहास्यसि त्यक्ष्यसि । ब्रह्मभावरूपवासनावद्ब्रह्ममनसैव कर्मसु मनुष्या निबद्धास्तद्वासनावद्ब्रह्मभावत्यागे बंधमुक्ता एव ॥ ४० ॥

इह अस्यां बुद्धौ एतादृशे ब्रह्मातीतरूपे तत्त्वज्ञाने अतिक्रमनाशो नास्ति प्रत्यवायोपि न दृश्यते । सांख्यज्ञाननिष्ठेन ब्रह्मातीतमनसा सुखदुःखलाभालाभजयाजयवासनाविरहितेन यानि कार्याणि क्रियन्ते तत्र कर्मयोगे चित्तवृत्तिनिरोधलक्षणवत् क्वचिदतिक्रमे प्रमादे जाते सत्यपि तस्य ब्रह्मातीतस्य मनुष्यस्य नाशोऽधःपातो न भवति तथा तेन प्रज्ञापराधजन्यातिक्रमेण प्रत्यवायः पापमपि न ब्रह्मज्ञानसिद्धांतेन दृश्यते न कल्प्यते न भवति । कुत इत्याह स तु परार्थ-बुद्ध्या विहितो धर्म एष तस्य धर्मस्य स्वल्पमपि महतो भयाद्दुःखपरिभवात् त्रायते रक्षति अर्थात् अल्परूपेणाप्याचरितधर्मस्य फलं न, नश्यति अधिकधर्माचरणेऽधिकं फलमल्पधर्माचरणेऽल्पं फलं तु भवत्येव ॥ ४१ ॥

40 This instruction set forth to you now is in accordance with the Samkhya. Now hear the same teaching as according to the Yoga. Possessed of this teaching you will cast off the bondage of action (which is the result of the attitude of duality).

41 In this (knowledge beyond duality, unlike the yoga which consists in the suppression of the functions of the mind) there is no danger resulting from the transgression of the rules. There is also no possibility of sin in it. Even a little (practice) of this Karmayoga saves one from great fear (of unrighteousness).

व्यवसायात्मिका बुद्धिरेकैव कुरुनन्दन

॥

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम्

॥ ४२ ॥

द्वितीयाध्यायस्यैकादशश्लोकादारभ्य ३९ श्लोकपर्यन्तमर्जुनमोहपरिहाराय ब्रह्मभावजन्यवैकल्यनिवृत्तये युद्धे प्रविवर्तयिषुः श्रीकृष्णः सांख्यज्ञानमुपदिश्य सांख्य-संस्कृता बुद्धिः कीदृशीति प्रतिपाद्य ४० तमश्लोके सांख्यसंस्कृताया बुद्ध्याः फलम-वादीत् । पुनश्च ४१ तम श्लोकेन तस्यां बुद्धौ प्रज्ञापराधजन्यदोषशंकां निरस्य पुनरेषो-पर्युक्तसांख्यबुद्धिमतां जनानां दशां निर्वर्ण्य तमेवोद्देशं ४२ तमश्लोकेन दृढयन्नाह-

हे अर्जुन, व्यवसायात्मिका—व्यवसायो विविधप्रकारा प्रवृत्तिः संसार-व्यवहारविविधोपाध्यस्तेरावृता या बुद्धिरेकैव एकप्रकारैकपरिणामा एवेति निश्चितं । अर्थात् सुखप्राप्तिदुःखनिवृत्तिरूपैकप्रकारपरिणामरूपिण्येव व्यवसाया-त्मिका बुद्धिरस्ति प्रपंचपरिचितविविधप्रवृत्तिवशंगतानां व्यवसायिनां जनानां बुद्धिरेकप्रकारैव । अनया सुखदुःखाकुलया व्यवसायात्मिकया बुद्ध्या नात्मतत्त्व-ज्ञानमनुभवितुं शक्यते यतस्ते देहात्मैक्यबुद्धयः । विविधसुखप्राप्तिरूप-व्यवसायासक्तचित्तास्ते शरीरशरीर्यैक्यबुद्ध्या सुखनाशे शोचन्ति दुःखनाशे हृष्यन्ति देहनाशे चात्मनाशमिव मन्यमानाः शोकसंकुला भवन्ति यतस्तेषां विविधसुखदुःखप्रदव्यवसायावृता बुद्धिस्तादृशैकप्रकारा एकदेशज्ञानैकैकप्रकारसु-खदुःखहर्षशोकलाभालाभादिभाववद्धा एव ।

42 To remove Arjuna's delusion and perturbation due to the dualistic attitude and to urge him to fight, Shri Krishna taught him the Samkhya knowledge from the 11th to 39th stanza of this chapter and explained the nature of the intellect which has cultivated that knowledge. In the 40th stanza he mentioned the result of such a cultured intellect and again in the 41st, removing the suspicion of any untoward outcome by that intellect on account of any ignorant transgression, he envisages the state of the people endowed with such Samkhya intelligence and corroborates the matter thus in the 42nd:

O Arjuna, it is certain that the intelligence en-veloped by the various worldly activities is of one mode, one result, viz. seeking happiness and avoiding pain. Such is the one-pointed intelligence व्यवसायात्मिका बुद्धिः एका

पुनरव्यवसायिनां बुद्धयस्तु तद्विपरीता एव । अव्यवसायविविधसंसार-
व्यवहारप्रवृत्त्यपरायत्तज्ञानानां सदसद्विकेकबुद्धीनां निष्कामानामधिगतनिर्णीत-
तत्त्वनिश्चयानामनेकशास्त्रज्ञानपूर्णा विविधज्ञाननिभृता बहुशाखा विविधज्ञानशाखा
विशालाः सर्वविषयपूर्णज्ञाना अनंतास्तलस्पर्शिज्ञानविज्ञानपूर्णाः सर्वत्राङ्कुठिता
इतरैरतर्क्या बुद्धयः । परमतत्त्वज्ञानेन देहात्मभिन्नदृशस्ते च शरीरनाशे नात्मा-
नमनुशोचन्ति ॥

त एव देहात्मभिन्नदृशो ज्ञानिनोऽव्यवसायिनो विविधज्ञानविभवेन सर्व-
शास्त्रीयज्ञानसर्वज्ञत्वेन समाधियोग्या भवन्ति । तेपामव्यवसायिनां विविध-
शास्त्रज्ञानपूर्णा बहुशाखा अनंता अङ्कुठिताः सर्वपारगाः समाधियोग्या बुद्धयः स्युः ।
समाधिसिद्धांस्तांस्तारयन्ति भवार्णवात् परं च व्यवसायात्मिका बुद्धिर्मनुष्यान्
संसारे सांसारिकसुखदुःखप्रदव्यवहारेषु बध्नाति ततो व्यवसायात्मिकबुद्धयो
जना देहात्मैक्यदृशो मोक्षमार्गसोपानरूपसमाधिभ्रष्टा भवन्ति ॥ ४२ ॥

प्रचलितगीतायां "व्यवसायात्मिका बुद्धिरेकेह" एका इह इति पाठस्तदा
प्राचीनपाठो "व्यवसायात्मिका बुद्धिरेकेष" एका एव इति विद्यते ।
इहाऽपेक्षया एव पाठो हि चरीयान् । एवशब्देन "व्यवसायात्मिका" विशेषणं
प्रकृतप्रसंगसंबद्धं भवति तदनुबंधेन युक्तं च । इह शब्देनाऽस्मिन् जगत्यस्मिन्
संसारे, ईश्वराराधनरूपे कर्मयोगे, परमेश्वराराधनरूपे श्रेयोमार्गे, इत्याद्यर्था-
टीकाकारैः प्रतिपादिताश्चासंबद्धाः प्रसंगानर्हा एव । सांख्यज्ञानसंस्कृताया बुद्ध्या

of all known beings engaged in the several activities
of the universe. With such an intelligence which is
subject to pleasure and pain they cannot experience the
true knowledge of Self, for they think that the body
is the Self. With minds attracted to the activities design-
ed for attaining various kinds of happiness, they re-
cognise no difference between the body and the Dweller
in the body, grieve at the ceasing of pleasure, exult at
the disappearance of pain and succumb to sorrow at
the fall of the body as if their very self were dead. For
their intelligence is enveloped in activities giving differ-
ent kinds of pleasure and pain, it is confined to this
one impulsion and is therefore of limited knowledge, it
cannot transcend the singular attitude of subjection to
pleasure and pain, joy and grief, gain and loss etc.

एव प्रसंगश्चात्रोपदेशे । नाजुन ईश्वराराधनपराद्मुखो नास्तिको वा । न च सर्ववेदशास्त्रप्रवीणेऽजुने तत्संभवति न च तत्प्रसंगोऽपि । अत इह शब्देन परमेश्वराराधनाद्यथा व्यथा एव । स्वस्वमतसिद्धयर्थमपि एव शब्देऽविद्यमाने सर्वैरेव सोऽध्याहृतः अत एवात्र इह स्थाने एव पाठ प्रोच्यते ।

श्लोकस्यास्यार्थोऽद्यावधि यथाच प्रचलितः स नोचित इति नः प्रतिपादितं । श्लोकेऽस्मिन्व्यवसायात्मिका बुद्धिश्चाऽव्यवसायिनां बुद्धयश्चैतच्छब्दानां येषां प्रतिपादिताः सर्वटीकाकारैर्न तथा श्रीकृष्णवेदव्यासाशयः । तयोराशयो नैकेनापि टीकाकृता प्रकटीकृत इति स्पष्टं ।

द्वितीयाध्यायस्य एतच्छ्लोकविवेचनात् प्राक् श्रीकृष्णश्चात्मतत्त्वं विवृणोति सांख्यशास्त्रांतर्गतं । अत्र च श्रीकृष्णस्यांतर्गतः प्रकटो वाऽऽशयः स एव यच्छरीरं नाशस्वभावमात्मा चाविनाशीति । आत्मनोऽविनाशित्वसिद्धये एवायमुपदेशः देहे नष्टे आत्मा न नश्यतीत्ये प्रतिपाद्य बुद्धे प्रवर्तयितुमेव । हेतुरयं स्पष्टः सन्नप्यहेतुकमेव सर्वटीकाकृद्भिर्व्यवसायाऽव्यवसायशब्दचित्रं विचित्रं चित्रितमिति चित्रं । व्यवसायशब्दस्यार्थो ज्ञान्यात्मतत्त्वज्ञः श्रीकृष्णभक्तिपरायणो श्रीरामभक्तः परमेश्वरभक्तः परमेश्वर एकनिष्ठ इत्यादि भावैर्विवेचितः । अव्यवसायिशब्दस्य चार्थः प्रमाणजनितविवेकरहितोऽप्रामाणिकोऽप्रामाणिकबुद्धिरीश्वराराधनवहिर्मुखः कामी अज्ञानी अनिश्चिततत्त्वार्थो विवेकबुद्धिरहितश्चेत्यादिवाक्यैर्निर्णीतटीकाकारैः । विपरीतेन तेन शब्दार्थेन समग्रश्लोकार्थवैयर्थ्यमेव जातं ।

But the intellect of those who have no such design is just the opposite. Their knowledge is not subjugated by the multifarious worldly activities, their intelligence discriminates between the real and the unreal, they have no desire, their resolution is born of the realisation of truth. The intellect of such men will be replete with the knowledge of many sciences, complete with varied wisdom, embracing many branches of knowledge, wide, perfectly aware of all subjects, infinite, thorough, wise and full of the supramental knowledge, never incapable in any direction, undividable to others. Perceiving the body and the soul distinctly by their knowledge of the supreme truth, they do not grieve for the soul at the fall of the body.

And these sages who do not confuse the body with the soul and are free from action, become qualified for

प्रतिटीकाकारोक्तीनां संपूर्णोद्धारणातिविस्तरो वैयत्यकरो वाचकानामिति समासेनात्र तत्तद्टीकाकारवाक्याभ्येवोद्भूतानि ।

श्री शंकराचार्याः—

“व्यवसायात्मिका निश्चयस्वभावा एकैव बुद्धिः अव्यवसायिनां प्रमाण-जनितवियेकरहितानां बुद्धयो बहुशाखा बहुभेदाः प्रतिशाखाभेदेन ह्यनन्ताश्च बुद्धयः ।”

श्री आनंदगिरिः—

“व्यवसायात्मिका बुद्धिः सा पत्र एका प्रमाणभूता बुद्धिः । अव्यवसायिनां अप्रामाणिकानां अप्रामाणिकबुद्धीनां स्वकपोलकल्पिता बुद्धयः बहुशाखा अनन्ताश्च ।” श्रीधरस्वामी—

“इह ईश्वराराधनलक्षणे कर्मयोगे व्यवसायात्मिका परमेश्वरभक्त्यैव ध्रुवं तरिष्यामीति निश्चयात्मिका एकैव एकनिष्ठैव बुद्धिर्भवति । अव्यवसायिनां ईश्वराराधनवहिर्मुखानां कामिनां अनन्ता बहुशाखाश्च बुद्धयो भवन्ति ।”

सांख्यज्ञानोपदेशे कात्र परमेश्वरभक्तिप्रवेशः ? देहात्मतत्त्वधिनिश्चये ज्ञानेऽत्र कुतः परमेश्वरानयनं ?

श्री नीलकण्ठः—

“व्यवसायस्तत्त्वनिश्चयस्तदात्मिका बुद्धिरंतःकरणप्रवृत्तिः अहं ब्रह्मास्मीति वाक्यजन्या ब्रह्मविद्याभिधाना एका पत्र । अव्यवसायिनां अज्ञानिनां तु बुद्धयः...”

Yogic contemplation by the power of their varied knowledge and their fullness of wisdom. Their intellects, multifarious, infinite and all-accomplishing, are adapted for contemplation and free them from the thralldom of worldly existence after they have attained perfection in the state of contemplation. But the intellect subject to activism binds men to the world, to the activities resulting in worldly pleasure and pain, and such men considering there is no soul but the body are unfit to climb the stairs of contemplation leading to absolution. (42)

While the vulgate reads व्यवसायात्मिका बुद्धिरेकेह, the ancient text runs बुद्धिरेकैव. Nowt he reading पत्र is better than इह as it relates the attribute व्यवसायात्मिका to the context and is therefore appropriate, while the latter

नीलकण्ठस्य कीदृशोयं तत्त्वनिश्चयात्मको व्यवसायः ? अहं ब्रह्मास्मीति कीदृशी अंतःकरणप्रवृत्तिः ? कीदृशांयं ब्रह्मविद्या व्यवसायशब्दसिद्धा ?

तत्त्वप्रकाशिका—

“इह जीवलोके व्यवसायात्मिका बुद्धिरेका भगवत्तोषणात्मकमेव कर्म कर्तव्यं नान्यत्. त्वत्प्रसादेन तरिष्यामि नान्याराधनेनेति निश्चयो व्यवसाय-स्तदात्मिका बुद्धिः । अव्यवसायिनां अनिश्चिततत्त्वानां बुद्ध्ययः..... ।”

श्रीकृष्णः कस्य भगवत्स्तोषणमुद्दिश्योपदिशति ? यद्यमर्थः सार्थकःश्चेत्, श्रीकृष्णः कमप्यन्यं भगवन्तमुद्दिश्येव वदतीति सिद्ध्यते । श्रीकृष्णार्जुनौ नरनारायणरूपिणौ पृथज्जन्मनीह जन्मनि च व्यासश्च शंकरभक्ताः शंकरो-परिकृततपःप्राप्तसिद्ध्य एव । तर्हि किं भगवच्छंकरतोषणात्मकं कर्म कर्तव्यं नान्यदिति श्रीकृष्णोद्देशं विशदीकरोति व्यासस्तत्त्वप्रकाशिकाच ? तथात्वेपि व्यवसायशब्दस्यायमर्थो नोपपद्यते चात्र नैतत्प्रसंगानुरूपो वा ।

मधुसूदन-भाष्योत्कर्षदीपिका-परमार्थप्रपाकार-राघवेंद्र-तिलकप्रभृतयः सर्व एव टीकाकारा उपर्युक्तप्रकारेण प्रतिपादयन्ति “व्यवसायात्मिका बुद्धि-व्यवसायिनां बुद्ध्ययः” पतच्छब्दान् ।

शरीरशरीरिधर्मबोधात्मकसांख्यशास्त्रोपदेशप्रवृत्तः श्रीकृष्णः । न च कस्य-चिद्भगवतो देवस्य भक्त्युपदेशाय । नात्र तत्प्रसंगोपि । नो चेत् कं भगवन्तं

gives rise to interpretations like “in this world”, “in Karmayoga which is a form of worship”, “in the path of salvation through devotion to God”, put forward by the commentators but quite unrelated to the context. The discussion at this part of the teaching is about the intellect under the culture of the Samkhya knowledge. Arjuna is not averse to the worship of God, he is no materialist. That is inconceivable in him who was a past master of all scriptures and sciences. Nor does the context demand such a sense Hence it is futile to assign meanings like “in the worship of God” to इह. Indeed in default of एव it has been assumed by all to bring out their own interpretations. Hence it is quite proper to read here एव instead of इह.

We have shown that the currenti nterpretation of the stanza is incorrect. The meanings assigned to व्यव-

परमेश्वरं बोद्धिद्य श्रीकृष्णोऽशदीत ? वस्तुतो "व्यवसायात्मिका बुद्धिः" रस्यार्यां भगवत्तोपणात्मिकेति न भवति संभवति वा ।

व्यवसायः

सत्त्वं द्रव्ये गुणे चित्ते व्यवसायस्वभावयोः—हेमचंद्रः

द्रव्याऽऽसुव्यवसायेषु । सत्त्वं-अमरः

पद्गुणो व्यवसायश्च—चाणक्यः

सर्वथा सदृशं सीते मम हास्य कुलस्य च ॥

व्यवसायमनुप्राप्ता कान्ते त्यज्यतिशोभनं ॥—चाल्मीकिः

अर्थात् व्यवसायो विविधसुखदुःखप्रदा प्रवृत्तिः विविधोपाधिसंकुल-बुद्धेरवस्था ।

वेदोपनिषद्मीमांसादर्शननिरुक्तपुराणेतिहासादियु क्वापि व्यवसाय-शब्द पकाग्रता निश्चयात्मकं तत्त्वज्ञानं भगवत्तोपणात्मकं कर्मत्यर्थं न प्रतिपादितः प्रत्युत शरीरमनःप्रवृत्तिर्विविधोपाधिरूपा क्रियैव व्यवसाय इति दृश्यते । अनेन सिद्धयति यद् व्यवसायात्मिका बुद्धिः इति विविधप्रकारेणात्मनः शरीरस्य च प्रवृत्तिः सुखदुःखोत्पादिका वृत्तय एव ।

व्यवसायवान् व्यवसायी व्यवसायोऽस्यास्तीति व्यवसायविशिष्टे वाणिज्यकारके विविधैहिकप्रवृत्तिपरायणे व्यापारोद्यमासक्तो नैकसुखभोगविलासलिप्सुः । ततोऽ सायात्मिका बुद्धिः and अव्यवसायिनां बुद्धयः by all commentators are not in accordance with श्री Krishna's or Vyasa's idea. It is clear that their intention has not been brought out by any commentator.

Shri Krishna has in this chapter, before the stanza under discussion, expounded the principle of the soul as in the Samkhya system. Here too his purport, implied or explicit, is that it is of the body to decay while the soul is decayless. This teaching is to establish the undecaying character of the soul. The object is to prompt Arjuna to fight by showing that the soul does not die when the body falls. Though this motive is clear, it is indeed surprising that the commentators should have made such a mess of the words व्यवसाय and अव्यवसाय. They have taken a व्यवसायिन् to be a sage, knower of the truth of the soul, exclusively devoted to Shri Krishna

व्यवसायः अव्यवसायी अव्यवसायवान् एतच्छब्दास्ताद्विपरीतायां व्यवसायराहित्य-
शांतिसमाध्युचितरहस्यनयतवित्तात्माऽपरिग्रहार्थयोधकास्तदर्थप्रतिपादका इति
स्पष्टमेव तद् वस्तु । श्रीकृष्णोऽर्जुनमुपदिशति यत् व्यवसायात्मिका बुद्धिः विविधोपाधि
प्रवृत्तिकारिणी बुद्धिरेका एव एकप्रकारेकोद्देशैव । यद्यद्वस्तुसुखापेक्षा तत्र तत्र प्रवृ-
त्तस्वभावा । यथाहि स्त्रीसुखं कामयमाना बुद्धिस्तत्प्रातिव्यवसायं प्रवृत्तिं वा भजते ।
संसारस्य विविधविलासैर्भोगकामा बुद्धिस्त्वंदात्सिसाधनव्यवसायं, दारिद्र्य-
दुःखगदाकुला तन्निवृत्तिरूपं व्यवसायं, स्वर्गकामा वेदादिप्रतिपादितयज्ञादिकर्मरूपं
व्यवसायं, प्राप्तदुःखव्याकुला तन्निवारणरूपं व्यवसायं भजते सा व्यवसायात्मिका
बुद्धिर्भेदप्रचुराप्युद्देशेनैका एकप्रकारैकविधपरिणामा न तथा व्यवसायात्मिकया
बुद्ध्याऽऽत्मतत्त्वनिश्चयो देहात्मतत्त्वज्ञानं बोद्धवति प्रत्युत अव्यवसायिनां
परित्यक्तसंसारव्यवहारशरीरमनःप्रवृत्तीनां तत्त्वज्ञानिनामपरिग्रहाणां यतमनस्कानां
सर्वोपाधिधिरक्तानां रहःस्थितानां स्वपरभावपरणामपरापराविधाविहारिणां
सर्वव्यवसायशून्यानां सर्ववेदशास्त्रज्ञानपारगणां बुद्धयो बहुशाखाः विविध-
ज्ञानविज्ञानपारंगता अनंता मनसाऽतर्क्या अधिगततत्त्वार्थाः सर्वत्राऽकुण्ठिता
अमुग्धा अस्तब्धाः सन्ति ।

अनेन व्यवसायात्मिका बुद्धिः विशिष्टविविधोपाधिप्रवृत्तिसंकुला
बुद्धिरित्युक्तवा तत्रैवात्रिमे श्लोके श्रीकृष्णो वदति, “व्यवसायात्मिका
बुद्धिः समाधौ न विधीयते ॥” अर्थात् एतादृशी व्यवसायपूर्णा व्यवसायिनां
बुद्धिः समाधौ न विधीयते उपर्युक्ता व्यवसायात्मिका बुद्धिः समाधौ न विधीयते
or Shri Rama or the great God Shiva, and an अव्यवसायिन
to be an ignorant man devoid of the knowledge as
determined by authoritative canons, averse to the worship
of God, a slave to desires, devoid of discrimination and
so forth. By assigning such contrary meanings the whole
stanza has of course become meaningless.

We do not wish to tire our readers by quoting
every commentator *in extenso*. Only the essential words
are here extracted:

Shri Shankaracharya—व्यवसायात्मिका निश्चयस्वभावा एकैव
बुद्धिः, अव्यवसायिनां प्रमाणजनितविवेकरहितानां बुद्धयो बहुशाखा बहुभेदाः
प्रतिशाखाभेदेन अनन्ताश्च बुद्धयः ।

Shri Anandagiri—व्यवसायात्मिका बुद्धि सा एव एका प्रमाण-
भूता बुद्धिः, अव्यवसायिनां अप्रामाणिकानां अप्रामाणिकबुद्धीनां स्वकपोल-
कल्पिता बुद्धयः बहुशाखा अनन्ताश्च ।

समाधौ योगे देहात्मतत्त्वयिनिश्चयात्मकज्ञानरूपे नोचिता । श्रीकृष्णश्च भगवान्
व्यासश्च व्यवसायात्मिका बुद्धिरस्यार्थं टीकाकारमतपोपकं न चक्रतुरिति सिद्धम् ।

अनेन च अव्यवसायी शब्दोऽपि स्वतः सिद्ध एव तथाप्युच्यते—

योगी युंजीत सततमात्मानं रहसि स्थितः ॥

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥

समाधियोग्यस्थितिप्राप्तिकरा एवैते गुणा अव्यवसायवत् एव पुरुषस्य स्युः ।

समाधियोग्याऽव्यवसायिपुरुषस्य बुद्धिर्नैकदेशिका । अव्यवसायिभिः सर्वो-
पाधिविरक्तैर्यांगमार्गप्रवृत्तैः किं किं ज्ञेयमिति प्रसिद्धमुपनिषत्सु चेतरेषु शास्त्रेषु वा ।

श्रीगोविन्दभगवत्पादाः—

स्थिरदेहोऽभ्यासवशात्प्राप्य ज्ञानं गुणाष्टकोपेतं ॥ .

प्राप्नोति ब्रह्मपदं न पुनर्भवायासदुःखे च ॥

तस्माज्जीवन्मुक्तिं समीहमानेन योगिना प्रथमं ॥

दिव्या तनुर्विधेया हरगौरौखुष्टिसंयोगात् ॥

यतो वा इमानि भूतानि जायन्तेतद्विजिज्ञासस्य तद्ब्रह्मेति...अहं
ब्रह्मेति व्यजानात्.....तद्विज्ञाय प्राणो ब्रह्मति व्यजानात्.....मनो.....विज्ञानं
.....आनंदो ब्रह्मेति व्यजानात्.....सैषा भार्गवी धारणी विद्या परमे व्योम-

Shridhara Svamin—इह ईश्वराराधनलक्षणे कर्मयोगे व्यवसा-
यात्मिका परमेश्वरभक्त्यैव धृवं तरिष्यामीति निश्चयात्मिका एकैव एकनिष्ठैव
बुद्धिर्भवति । अव्यवसायिनां ईश्वराराधन बहिर्मुखानां कामिनां अनन्ता बहुशा-
खाश्च बुद्धयो भवन्ति ।

Why should devotion to God butt in here when
Samkhya knowledge is being taught? Why should the
supreme God परमेश्वर be brought in when the principles
of the body and of the soul are being determined?

Shri Nilakantha—व्यवसायस्तत्त्वनिश्चयस्तदात्मिका बुद्धिरन्तः-
करणप्रवृत्तिः अहं ब्रह्मास्मीति वाक्यजन्या ब्रह्मविषाभिधाना एका एव ।
अव्यवसायिनां अज्ञानिनां तु बुद्धयः ...

Of what kind is this enterprise of ascertaining the
truth mentioned by Nilakantha? What is the mental
activity अंतःकरणप्रवृत्तिः born of the statement "I am
Brahman"? What is the nature of this science of Brahman
which is intended by the word व्यवसाय?

Tatva-prakashika—इह जीवल्लोके व्यवसायात्मिका बुद्धिरेका भगव-
त्तोषणात्मकमेव कर्म कर्तव्यं नान्यत्, त्यत्प्रसादेन तरिष्यामी नान्याराधनेनेति
निश्चयो व्यवसायस्तदात्मिका बुद्धिः । अव्यवसायिनां अनिश्चिततत्त्वानां बुद्धयः ...

प्रतिष्ठिता । य एवं वेद प्रतिष्ठिति ॥ तैत्तिरीयो०

अयं वाव स योऽयमन्तर्हृदय आकाशस्तदेतत्पूर्णमप्रवर्तिनीं श्रियं लभते य एवं वेद ।

.....महश्चेत्युपासीत चक्षुष्यः श्रुतो भवति य एवं वेद ।.....षोडशं वर्षशतं जीवति य एवं वेद ।भाति च तपति च कीर्त्या यशसा ब्रह्म-वर्चसेन य एवं वेद ।

लोकेषु	पंचविधं	सामोपासीत
वृष्टौ	"	"
सर्वास्वप्नु	"	"
ऋतुषु	"	"
पशुषु	"	"
प्राणेषु	"	"

यो वा पतदक्षरं गार्ग्यचिदित्वाऽस्मिन् लोके जुहोति यन्नते तपस्तप्यते अंत-
वदेवास्य तद् भवति ॥ (छांदोग्यो०)

अन्धन्तमः प्रविशन्ति येऽविद्यायां रताः । ततो भूय इव तेतमो य उ
विद्यायां रताः ॥ ईशावास्यो० ॥

शौनको ह वै महाशालोऽगिरसं विधिषदुपसन्नः पप्रच्छ । कस्मिन्नु भगवो
विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥३॥

Which God's propitiation भगवत्तोषण is intended by Shri Krishna ? If this interpretation be correct, it follows that he should be speaking of some other God. Shri Krishna and Arjuna are Narayana and Nara; in the former incarnation and the present one they and Vyasa have been devotees of Shiva, they have obtained their powers by penance done in Shiva's name. Does then the *Tatva-prakashika* mean Shri Krishna's intention to have been that no other work should be done but भगवच्छंकर-तोषणात्मकं कर्म propitiation of the God Shiva ? Still the word व्यवसाय can have no such meaning, nor does it suit the present context.

Madhusudana, the authors of *Bhashyotkarsha Dipika* and *Paramartha-prapa*, Raghavendia, Tilak and all other commentators explain the phrases व्यवसायात्मिका बुद्धिः and व्यवसायिनां बुद्धयः in the same strain as above set forth.

तस्मै स होवाच । द्वे विधे वेदितव्ये इति ह स्म यद् ब्रह्मविदो वदन्ति परा चैव
ऽपरा च ॥ ४॥

तत्राऽपरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं
छंदो ज्योतिषमिति । अथ परा यया तदक्षरमधिगम्यते ।

यस्याग्निहोत्रमदर्शमपौर्णमास्यमचातुर्मास्यमनाग्रयणमतिथिर्वाजतं च । अहृत-
मवैश्वदेवमविधिना हुतमासप्तमांस्तस्य लोकान् हिनस्ति ॥ (मुंडको०)

अनेन निश्चीयते यदव्यसायिनां बुद्धयो बहुशाखाः सर्वशास्त्रांगोपांगज्ञानपूर्णा
अनन्ता वा किंप्रकारा वा स्युरिति । व्यवसायात्मिका बुद्धिः सर्वापाधियुता
देहात्मज्ञानशून्या संसारसुखदुःखपर्याकुला च । अव्यवसायात्मिका अव्यवसायिनां
बुद्धयस्तु परमतत्वदर्शिन्योऽपरापराविद्यालंकृता देहात्मज्ञानपूर्णा समाधियोग्या
ब्रह्मतादात्म्यकारिण्यः सर्वगुणसम्पन्नाश्चेति ॥ ४२ ॥

श्रीकृष्णस्य वेदव्यासस्य च मते व्यवसायात्मिका बुद्धिरेव निश्चितस्व-
भावा परमेश्वरभक्तिरूपैकनिष्ठा भगवत्तोषिण्यात्मतत्त्वनिश्चयबोधिकेत्यादिसर्वगुण-
गणान्विता श्रेष्ठा गरीयसी चेत् तथैवाऽव्यवसायात्मिका बुद्धिश्चाऽधमा तत्त्वार्थ-
विवेकहीनाऽप्रामाणिकेश्वराराधनवहिर्मुखाऽज्ञानिजनोचिताऽनिश्चिततत्त्वेत्यादिसर्व-
दुर्गुणसम्पन्ना चेत् “व्यवसायात्मिका बुद्धिः समाधौ न विधीयते” चेति नव

Shri Krishna is launched upon an exposition of the Samkhya system which discriminates the attributes of the body and the soul, not on the inculcation of devotion to any God particularly, nor is this pertinent to the discussion. Which ‘great God’ परमेश्वर then can Shri Krishna particularly have in view ? As a matter of fact व्यवसायात्मिका बुद्धिः cannot mean a will to propitiate God भगवत्तोषणात्मिका.

As for the word व्यवसाय, we can consider the following citations :

सत्यं ब्रह्मे गुणे चित्ते व्यवसायस्वभावयोः—Hemachandra.

द्रव्यासुव्यवसायेषु । सत्यं—Amara.

पदुणो व्यवसायश्च—Chanakya

सर्वथा सदृशं सीते मम ह्यस्य कुलस्य च ।

व्यवसायमनुप्राप्ता कान्ते त्यज्यतिशोभनं ॥—Valmiki.

Thus व्यवसाय is activity resulting in various kinds of pleasure and pain, or the state of the intelligence

ब्रूयास्तां । यतः पुष्पितवाग्वादिनोऽविपश्चितो वेद्वाद्परा नान्यदस्तीति षादिनः कामात्मानः स्वर्गपरा जन्मकर्मफलेप्सवो भोगैश्वर्यगतिप्राप्तिकरक्रियाविशेषबहुल-
वाग्वादिनो भोगैश्वर्यप्रसक्ता इत्यादिविशेषणविशिष्टा अव्यवसायिन एव टीका-
काराणां मते परं श्रीरुष्णेन व्यासेन च पतद्विशेषणानि व्यवसायिव्येवारोपितानि
तत्र का गतिः? टीकाकारमतानुकूला श्रीरुष्णव्यासोक्तिश्चेदत्र “अव्यवसायात्मिका
बुद्धिः समार्थौ न विधीयते” इति ताभ्यां प्रतिपादितं स्यात् । परं “व्यव-
सायात्मिका बुद्धिः समार्थौ न विधीयते” इत्युक्त्वा व्यवसायात्मिकायां बुद्धौ
व्यवसायात्मिकबुद्धिमत्सु वा तानि विशेषणानि न्यस्तानीत्यस्मन्मतं सिद्धयते
युज्यते चैतदेवात्र ।

which is confused by various circumstances. Nowhere in the Vedas, Upanishads, philosophical systems, lexicons, epics etc. is the word व्यवसाय used in the sense of concentration, determinate knowledge of principles or action to propitiate God, but only in the sense of work under different conditions of physical or mental activity. Hence it follows that व्यवसायात्मिका बुद्धिः just means activity of body or soul giving rise to different kinds of pleasure and pain.

Now व्यवसायी is one who has व्यवसाय, follows a particular trade or profession, engaged in several worldly activities, wishful of various kinds of pleasures and enjoyments. And अव्यवसायी is clearly the opposite of this, implying absence of effort, resort to seclusion for peace and contemplation, control of mind, and nonacceptance of anything. Shri Krishna tells Arjuna that व्यवसायात्मिका बुद्धिः makes one undertake several enterprises, but is single *i. e.* of one mode and motive. It operates wherever pleasure is sought. E. g. the intelligence which desires enjoyment of woman engages in activity securing that object. Desiring the enjoyment of various worldly pleasures it plunges in operations securing the means therefor; afflicted by poverty, sorrow or disease it endeavours to remove them; desiring heaven it prompts the performance of

sacrifices enjoined by the scriptures; attacked by grief it casts about for something to obviate it. This ever-active intelligence, though in appearance several, is yet of one mode of operation, single in motive and result. It cannot become a means to the knowledge of self or to discriminate the principles of body and soul. Whereas those who have left off worldly-motivated activities physical or mental अव्यवसाययिनः, knowers of the truth, seeking no gain, controlled in mind, turned away from limitations, dwelling in seclusion, *strangers to meum and tuum*, enjoying transcendent knowledge, refraining from all undertakings, past masters of all scriptures and sciences, possess an intelligence which is many-branched, well versed in all kinds of knowledge, infinite, ineffable to the mind, in possession of the truth, potent in all directions, undeluded and unbewildered.

Thus stating व्यवसायात्मिका बुद्धिः to be subject to various particular activities, Shri Krishna clinches the point in a subsequent verse by declaring व्यवसायात्मिका बुद्धिः समाधौ न विधीयते, *i.e.* the above-described intellect which is disturbed by every impulse and always resulting in pleasure and pain is not adapted for contemplation, for the yoga which enlightens the principles of body and soul. It is clear then that what Shri Krishna and Vyasa meant by व्यवसायात्मिका बुद्धिः does not support the view of the commentators.

This by itself throws enough light on the word अव्यवसाययिनः, still one more quotation may be useful:

योगी युंजीत सततमात्मानं रहति स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥

These attributes qualify one for contemplation, and are conceivable only in a man who is free from all

undertakings.

The intellect of such a free man who has qualified for yogic contemplation is not of any limited scope. The Upanishads and other authorities set forth in detail, as is well known, the extent of the knowledge desired in those who tread the path of yoga, free from all activism and limitation:

स्थिरदेहोऽभ्यासवशात्प्राप्य ज्ञानं गुणाष्टकोपेतं ।

प्राप्नोति ब्रह्मपदं न पुनर्भवावाप्तदुःखे च ॥

तस्माज्जीघन्मुक्तिं समीहमानेन योगिना प्रथमं ।

दिव्या तनुर्धिधेया हरगौरीसृष्टिसंयोगात् ॥

—Shri Govindacharya.

यतो या इमानि भूतानि जायन्ते...तद्विज्ञासस्व, तद् ब्रह्मेति...अथ ब्रह्मेति व्यजानात्...तद्विज्ञाय प्राणो ब्रह्मेति व्यजानात्...मनो...विज्ञानं...आनन्दो ब्रह्मेति व्यजानात्...सैषा भार्गवी चारुणी चिया परमे व्योमन् प्रतिष्ठिता । य एवं वेद प्रतिष्ठिति ॥

—Taittiriya Up.

अयं वाच स योऽयमर्तहृदय आकाशस्तदेतत्पूर्णमप्रवर्तिनीं श्रियं लभते य एवं वेद । ...महश्चेत्युपासीत चक्षुष्यः श्रुतो भवति य एवं वेद । ...षोडशं वर्षशतं जीवति य एवं वेद । ...भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ।

लोकेषु पञ्चविधं सामोपासीत । वृष्टौ पञ्चविधं सर्वास्वप्सु क्रतुषु पशुषु प्राणेषु पञ्चविधं सामोपासीत ॥

यो वा पतदक्षरं गार्ग्यविदित्वाऽस्मिन् लोके जुहोति यजते तपस्तप्यते अंतवदेवास्य तद्भवति ॥

—Chhandogya Up.

अन्यं तन्नः अविद्वान्ति चेऽविद्यायां रताः । ततो भूय इष ते तस्मै य इ विद्यायां रताः ॥

—Ishavasya Up.

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ, कस्मिद्भु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

तस्मै स होवाच । द्वे विधे वेदितव्ये इति ह स्म यद् ब्रह्मविदो वदन्ति परा चैवापरा च ॥ ४ ॥

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति । अथ परा यया तदक्षरमधिगम्यते ।

यस्याग्निहोत्रमर्धमर्षोर्णमास्थमद्यातुर्मास्थमनाप्रयणमतिथिर्वाजितं च ।

अहूतमधैश्वदेवमविधिना हुतमासत्तमांस्तस्य लोकान् हिनस्ति ॥

—Mundaka Up.

This will show clearly whether the अव्यवसायिनां बुद्धयः should be many-sided and enriched by the knowledge of all sciences principal and subsidiary, or of another kind. The activist intelligence is full of limitations, devoid of the knowledge of body and soul, bewildered amidst the pleasures and pains of the world; while that of the opposite kind अव्यवसायिनां बुद्धिः perceives the supreme truth, illumined by transcendent knowledge, fully discerning the principles of soul and body, apt for contemplation, conducive to union with Brahman and endowed with all good qualities.

If Shri Krishna and Vyasa had opined that it is the व्यवसायात्मिका बुद्धिः ("resolute will") which is full of all auspicious qualities like unwavering devotion to God and perception of the truth of the Self, and the अव्यवसायिनां बुद्धिः which is degraded, being devoid of discrimination, unauthoritative, averse to the propitiation of God, possessed by the *profanum vulgus* and vitiated by all other undesirable attributes, they would not have made the statement व्यवसायात्मिका बुद्धिः समाधौ न विधीयते। The commentators ascribe attributes like पुष्पितवाग्वादिनः अविपश्चितः वेद्वादपराः नान्यदस्तीति वादिनः कामात्मानः स्वर्गपराः जन्मकर्मफलेप्सवः भोगैश्वर्यप्राप्तिकरक्रियाविशेषबहुलवाग्वादिनः भोगैश्वर्यप्रसक्ताः etc to men without व्यवसाय, but it is the men of व्यवसाय who are thus described by Shri Krishna and Vyasa. What then are we to conclude? If Shri Krishna and Vyasa were of the same opinion as the commentators they would have declared "अव्यवसायात्मिका बुद्धिः समाधौ न विधीयते।" But since by the text व्यवसायात्मिका बुद्धिः समाधौ न विधीयते those attributes are ascribed to the intelligence characterised by व्यवसाय or to men of such intelligence, our view is borne out and it alone fits in with the context.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः

॥

वेदवादपराः पार्थ नान्यदस्तीति वादिनः

॥ ४३ ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलेप्सवः

॥

क्रियाविशेषबहुला भोगैश्वर्यगतीः प्रति

॥ ४४ ॥

येषां व्यवसायात्मिका विविधसांसारिक-लौकिकवैदिकादिकर्मभिः सुख-
प्राप्तिदुःखविनिवर्तनात्मकव्यवसायपरायत्ता बुद्धिरस्ति ते, अविपश्चितः
देहात्मैरूपज्ञानाः वेदवादपराः वेदानामन्तिमध्येरूपरहस्यात्मक-
याथार्थज्ञानमुज्झित्वा केवलं वेदप्रोक्तविविधैहिकामुष्मिकलाभप्राप्तये तत्क्रियाकर्म-
संबन्धिवादेषु परायणाः प्रवृत्ता इहामुपेश्वर्यस्वर्गप्राप्तावेव जन्मकर्तव्यं मन्यमाना-
स्तद्विरहितमन्यन्त किञ्चिदस्तीति वादिनो वक्तारस्तत्प्रतिपादयन्तोऽत
एव कामात्मानो विविधाभिलाषसिद्धयाकांक्षिण ।

मुण्डकोपनिषदि यथा “कामान्यः कामयते मन्यमानः स कामभिर्जायते
तत्र तत्र ॥ पर्याप्तिकामस्य कृतात्मनस्त्वहं सर्वं प्रविलीयन्ति कामाः ॥ २ ॥”

कामान्ये कामयन्ते ते च कामात्मानो मनुष्यास्तत्तत्कामदृष्टाऽदृष्टधर्मार्थं
प्रवृत्तिहेतुभिः कामैः सहैव तत्र तत्र तत्तत्कामावाप्तये जायन्ते उत्पद्यन्ते । अर्थात्
उपर्युक्तफलदायिन्यः क्रियास्तत्फलप्रदानादनंतरं नाशधर्मिण्य एव स्वर्गप्राप्त्यन-
ंतरमपि क्षीणे पुण्ये पुनश्च मृत्युलोके ते जन्मान्नुवन्ति । अतः कामात्मानो वेद-
प्रतियादितकामाऽभिलाषमनोरथसिद्धिमुग्धाः सन्ति । स्वर्गपराः स्वर्गप्राप्तिरेवेति
कर्तव्यमन्याः । जन्मकर्मफलेप्सवः जन्मारभ्य क्रियमाणानि यानि कर्माणि तेषां

43-44 O Arjuna, those whose will is worldly, seeking
pleasure and avoiding pain, who do not understand the
esoteric teaching of the scriptures, who cling to the Vedic
texts of praise (Arthavada) promising heavenly
pleasures etc. and say that only those texts convey the
supreme truth, who are eager to obtain the fulfilment
of various desires, avid of heaven, who desire the fruits
of all kinds of actions they have been performing since
their birth, who are devoted to the performance of the
various ceremonies and rites for the attainment of
pleasures and lordship—such ignorant persons utter the
attractive speech of the Veda promising excellent rewards
” . (They falsely argue that the only object of human
existence lies in performing various Vedic ceremonies,

भोगैश्वर्यप्रसक्तानां तयाऽपहृतचेतसाम्

॥

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते

॥ ४५ ॥

फलाभिलाषिणः यद्ब्रह्मोक्तिकदैवपिष्यदिकृतकर्मणां फलाकांक्षिणः पतादृशा व्यवसायात्मिकबुद्धिसम्पन्ना जनाः, क्रियाविशेषबहुलाः क्रियाः विविधफलप्राप्तये क्रियमाणानि कर्माणि तद्रूपाः तासां विशेषाः भिन्नभिन्नफलप्राप्तये भिन्नभिन्नप्रकारास्ते यत्र बहुलाः सन्ति तादृशीर्भोगैश्वर्यगतीः पेश्वर्यधनराज्यस्त्रीपुत्रस्वर्गादिरूपा या गतयः प्राप्तिप्रवृत्तयः यासां ताः प्रति यां इमां वाचं बुद्धिं पुष्पितां कृत्वा प्रवदन्ति अर्थात् या इयं वाक् वाणी बुद्धिर्विशेषतस्तु सांख्यज्ञानात्मिका एव सैव ब्रह्मप्राप्तिकरी ब्रह्मैक्यविद्यायिनी देहात्मवेद्यकरी मनुष्यजन्मनांतिमध्येषरूपा इत्यस्ति सा वेदादिप्रतिपादिता वाक् क्रियाविशेषबहुला भोगैश्वर्यगतिप्राप्तिका एवास्तीति उपयुक्तविशेषणविशिष्टा व्यवसायात्मिकबुद्धिमन्ता मनुष्याः प्रवदन्ति प्रवादं विवादं मिथ्यावादमेव वदन्ति । अर्थात् वेदप्रतिपादिका इहास्तुष्मिन्कसिद्धिकरक्रिया अनुकरणीयाः परं तासु क्रियास्वेव सर्वं सम्पन्नं समाप्तं नान्यत्तदतिरिक्तमैश्वर्यस्वर्गप्राप्त्यन्तरा मानवकर्तव्यमिति मतिर्न युक्ता । वेदैस्तदेव न प्रतिपादितं परं स्वर्गप्राप्त्यग्रेऽपि सांख्यज्ञानमार्गेण ब्रह्मैक्यावासिरेवान्तिमं परमं सुखं ध्येयं चेति । यतस्तद्ब्रह्मरूपिपुरुषादेव सर्वं वेदा यज्ञस्वर्गादिलोका. सूर्यादिग्रहा इन्द्रादिदेवाः प्रसूताः । यस्मिन्पुरुषरूपिणि ब्रह्मण्येव योः पृथिव्यन्तरिक्षं सर्वाणि च प्रतिष्ठितानि ।

rites, and sacrifices and thereby gaining heaven where various pleasures and lordship may be enjoyed, whereas the final word of the Veda enjoins the knowledge leading to the highest bliss of union with the Supreme.)

45 The worldly intellect of those whose minds are fascinated by that speech of the Veda promising excellent rewards, and who cling to pleasures and lordship, is of no use in yogic contemplation.

(To qualify for contemplation one must give up undertakings resulting in pleasures of this world or the next, make the body long-lived and capable of enduring cold, rain, sun etc. by the use of mercurial preparations तिस्रस्रस्रवेनेन and eliminating from the mind all desire for enjoyment here or elsewhere, remain constantly in the Samkhya knowledge.)

त्रैगुण्यविषया वेदा नित्यैगुण्यो भवार्जुन ॥

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४६ ॥

यथा मुण्डकोपनिषदि—

यस्मिन्धौः पृथिवी चान्तरिक्षं मनः सह प्राणैश्च सर्वैः । तमेवैकं जानय
आत्मानमन्या वाचो विमुंचथामृतस्यैष सेतुः ॥ ५ ॥ पुनश्च—

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

पेहिकैश्वर्यं स्वर्गलोकं वा परं सुखसाधनमन्तिमं ध्येयं मन्यमाना मन्दधिय
एव । ब्रह्मपदं तु स्वर्गादपि परं स्वर्गादिलोका यस्मिन्नेव प्रतिष्ठिता यद् ब्रह्मपदं
न सूर्यो न चंद्रो न तारका न विद्युतो वा भान्ति यस्य ब्रह्मण एव भासा सर्वं
विभाति तत्प्राप्तिरेव ध्येयं । परं व्यवसायात्मिकधियां धियस्तवैहिकसुखस्वर्गो-
सुखेष्वेव पर्यवसितास्तन्नोचितं । भोगैश्वर्यप्रसक्तानां सांसारिकसुखवैभवविलासै-
श्वर्यभोगासक्तचेतसां तथा तथा पुष्पितया विविधफलश्रुतिप्रतिपादिकया वाचाऽ
पहतचेतसामाकृष्टान्त करणानां तेषां व्यवसायात्मिकबुद्धिमतां मनुष्याणां
व्यवसायात्मिका बुद्धिः व्यवसायेषु विविधसुखप्राप्तिसाधनरूपेषु प्रवृत्ता बुद्धिः
समाधौ न विधीयते समाधियोग्या न भवति तस्या बुद्ध्याः समाधौ नोपयोगः
तथा बुद्ध्या युतः पुरुष समाधिद्वारा ब्रह्मपदमवाप्तुं न शक्नोति अतः समाधि-
योग्यताप्राप्तये पेहिकामुष्मिकसुखप्राप्तिरूपव्यवसायांस्त्यक्त्वा शीतवर्षांतपसदं
सिद्धरससेवनेन दीर्घायुष्कं शरीरं कृत्वा मनश्चैहिकामुष्मिकसुखनृष्णाविरहितं
विधाय सांख्यज्ञानपरा समाधियोग्या भवति ॥ ४३-४४-४५ ॥

पूर्वोक्तवेदवादपराणां वैदिककर्माणि विहाय नान्यत्किंचिदस्तीति वादिनां याव-
ज्जीवं वैदिककर्मसु प्रवृत्तानां तत्कर्मलब्धभोगैश्वर्यादिसुखसक्तानां जनानां व्यव-
सायात्मिका बुद्धिः समाधियोग्या न भवतीति वचनानि दृढयन् समाधियोग्य-
स्थितिमनुवर्णयन् श्रीकृष्णः पुनरपि त्रैगुण्येत्यादिना वदति—

हे अर्जुन वेदा ऋग्यजुःसामायवांख्याश्चत्वारो वेदास्तु त्रैगुण्यविषया एव,
त्रैगुण्यं सत्त्वरजस्तमांसि त्रयोणुणास्तै क्रियमाणानि विविधलौकिकवैदिक-
कर्माणि यस्मिंस्तत् जगत् तस्योपयोगिनः सेव्या विविधकर्मरूपा विषया तेषु ते

46 The four Vedas are connected with the three principles of goodness, passion and ignorance. O Arjuna, be thou above these three principles. Be above the pairs of opposites, resort to the principle of goodness, give up the tendency of acquisition, preservation and enjoyment of worldly things and be self-possessed always.

तादृशा वेदाः सन्ति अर्थात् लौकिकवैदिककर्मपर्यवसितास्तादृग्मनुष्येभ्यो बन्धका एव, अर्थात् ऐहिकामुष्मिकविविधभोगैश्वर्यसुखस्वर्गप्राप्तिकामनया क्रियमाणानि वेदप्रतिपादितानि कर्माणि बन्धकानि यथा च

मुण्डकोपनिषदः—

अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभियन्ति बालाः ॥ यत्कर्मिणो न प्रवेदयन्ति रागात्तेनातुरा क्षीणलोकाश्चयन्ते ॥

इष्टापूर्ते मन्यमाना धरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ॥ नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वाऽऽविशन्ति ॥ २, ९-१० ॥

अनेन प्रकारेण त्रिगुणावृतं त्रिगुणमयं त्रिगुणोत्पत्तिस्थितिलयात्मकमेव विश्वं तदध्यवहारदर्शका विषया येपु ते वेदा विशेषतः सन्ति परं त्वं समाधियोग्यस्थिति-प्राप्तये निश्चैगुण्यः जगतः परो भव सत्त्वरजस्तमोगुणेभ्यो मिश्रितेभ्यो न्यूनाधिक-मध्यमादिभेदपरायत्तप्रकृतिरूपेभ्य परो भिन्नो भव । वेदाश्च विविधमनोरथपूर्त्युत्सुकानां हर्षशोकेच्छाद्वेषस्वपरभावपरायत्तधियां बन्धका वैदिककर्माणि च बन्धकानि न विगलितकर्मफलाभिलाषिणां ब्रह्मैकलक्ष्याणां । अतस्त्वं त्रिगुणा-त्मकजगत्स्थितजनोचिताज्ञानभावविरहितो भव । त्वं वेदवेत्ता सर्वशास्त्रपारगः सन् सामान्यत्रिगुणावृतैतिह्यमनुष्योचितस्वपरबुद्धिमिच्छाद्वेषादिद्वन्द्व बुद्धि विहाय वेदप्रतिपादितानि वैदिकानि चातुर्वर्ण्योचितानि क्षत्रियधर्मानुकूलानि कर्माणि ब्रह्मैक्यधिया कुरु ।

निश्चैगुण्यो भव सत्त्वरजस्तमोगुणाभिभूतप्रकृतिको मा भव तेन निर्द्वन्द्वो हर्षशोकेच्छाद्वेषसुखदुःखादिद्वन्द्वभावविरहितो भविष्यसि । ततो नित्यसत्वस्थ. नित्यं यावज्जीवं रजस्तमोभ्यामनभिभूय सत्वगुणप्रकृतिको भविष्यसि । ततो नियोगक्षेमो भविष्यसि योगक्षेमचिन्ताविरहितः “ तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहं ॥ ” अनेन प्रकारेण परब्रह्मरूपो महेश्वरः परमात्मैव सर्वस्य मम च योगक्षेम-निर्वाहकः । कथमहं राज्यं प्राप्नुयां तद्रक्षणं च कथं भविष्यतीत्यादियोगक्षेम-चिन्ताविरहितो भविष्यसि ततश्च आत्मदान आत्मज्ञानी ब्रह्मैक्यबुद्धिर्भविष्यसि क्रमशश्चोच्चपदमनुभवन्नन्ते त्वं परां आत्मरूपामस्मदिष्टदेवतामहेश्वरैक्यभावा-त्मिकां गतिमनुभविष्यसि ॥ ४६ ॥

Shri Krishna confirms here the assertion that the activist intelligence of those who are attached to the enjoyment brought by their life-long rituals (since above these there is nothing according to them), is not adapted for contemplation. He elaborates too the state wherein such contemplation is possible: The four scriptures Rik, Yajus, Saman and Atharvan deal with

subjects coming under the three qualities (*Gunas*) These qualities *Satva*, *Rajas* and *Tamas* may be rendered as Goodness, Passion and Darkness respectively and they characterise all religious and secular activities. Hence the rituals act as a bondage for those who observe them by desire for the various pleasures of this world and the next, as saith the *Mundaka Upanishad* (2, 9-10)

अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभियन्ति बालाः । यत्कर्मिणो न प्रवेदयन्ति रागात्तेनातुरा क्षीणलोकाश्च्यवन्ते ॥

इष्टापूर्ते मन्यमाना वरिष्ठ नान्यच्छ्रेयो वेदयन्ते प्रमदा । नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वाऽऽविशन्ति ॥

Especially the Vedas show up worldly things which have their origin, existence and end in the three qualities But you should transcend the qualities and the world and thus qualify for Yogic contemplation. You should be beyond the ever-mixed Gunas which manifest themselves as Nature subject to differences of increase, decrease and stagnation. The Vedas and Vedic rituals bind those whose intelligence is subject to feelings of exultation and grief, desire and aversion, 'mine' and 'another's' and who are all for the carrying out of their several plans—they do not bind those whose desire for action's fruit has dropped off and whose sole aim is the Supreme. So you should give up the ignorant attitude of worldly men who are dominated by the qualities. You have studied the scriptures and all sciences thoroughly, so you should abandon the egotistic and dualistic attitude of ordinary folk and perform your duty as a warrior as instructed by the scriptures which prescribe the conduct of all classes and stages of life, but with your intellect fixed in the one Supreme.

यावानर्थ उदपाने सर्वतः संप्लुतोदके

॥

तावान् सर्वेषु वेदेषु ब्राह्मणस्य

विजानतः ॥ ४७ ॥

वैदिककर्मणि तु यावदुपयुक्तानि वर्णाश्रमधर्मोचितानि करणीयान्येव न मुमुक्षोरपि तानि त्याज्यानीत्युद्दिश्य कथयति । यथा पुरुषस्य सर्वतः सर्वदिक्षु संप्लुतोदके विस्तृतजलनिभृते जलाशये उदपाने जलपाने यावान् अर्थः यावदुपयोगस्तदेव तत्पर्याप्तं फलं । जलपानानन्तरं विस्तृतजलाशयस्य विपुलजलस्य नोपयोगः । जलं तु पातुमर्हं पानोचितं न किञ्चिदपि दोषाघिष्टं केवलं शुद्धं पानोपयोगि परं जलपाने यावदर्थः स तु संपादितस्तृपा नियारिता तदनन्तरं तत्सुमधुर शुद्धस्वच्छोपयोः युक्तमवहुलजले विद्यमानेऽपि तस्य क उपयोगः ? न कोऽपि तथैव वेदा विविधैर्द्विकामुग्मिकसिद्धिप्रदविविधकर्मोपदेशारः सन्तोऽपि विजानतः सर्ववेदशाल-पारगस्य तत्त्वज्ञाननिष्ठचित्तस्य ब्राह्मणस्य ब्रह्मपरायणस्य वेदोपदिष्टानां विविधकर्मणां यावद्भव्यवहारोपयोगः साधुर्नां यावज्जीवमन्तिमघटिकापर्यंतमन्यत्सर्वं परित्यज्यं

'Devoid of qualities' निर्वैगुण्य means devoid of the nature which is subject to the three qualities. Becoming such you will be निर्द्वन्द्व unaffected by the pairs of opposites like exultation, sorrow; desire, repulsion; pleasure, pain etc. Then you will be नित्यसत्त्वस्थः always good, never under the sway of passion and darkness. Hence you will be free from the anxiety for acquisition and conservation निर्योगक्षेमः. With the faith that it is the Lord who takes care of yourself and the whole world—as He says "तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहं ॥"—you will no longer be troubled by cares like "How can I win the kingdom? How is it then to be protected?" Thus you will become आत्मवान् possessed of the Self, knower of your self, unified in consciousness with the Supreme. Gradually ascending these high stages you will in the end attain the supreme goal, be united with the Self who is none other than our favourite Lord.

47 All the Vedas are as useful to a knowing Brahmin, as is (a tank) surging with water on all sides when one is thirsty.

कर्मण्यस्त्वधिकारस्ते - मा फलेषु कदाचन ॥
 मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि ॥ ४८ ॥

ब्रह्मैक्यप्राप्तिमार्गमननुरुत्य केवलं वेदोक्तविविधकर्मपरायणपूर्वकं जीवननिर्वाह उचितो नो वा शक्यः । अर्थात् वेदोदितानि विविधकर्माणि ब्रह्मपरायणमन- स्कैर्मनुष्यैर्नित्यनैमित्तिकानि यावदुपयोगं करणीयानि ॥ ४७ ॥

तेऽधिकारः कर्मणि यावज्जीवं यदा यच्चापतितं तत्तत्कर्मण्यधिकारस्तत्तत्कर्म कर्तुमेवाधिकारस्ते परं तत्फलप्राप्तिकामनायां ते नाधिकारः नो सत्ता । मनुष्यकृतकर्मफलदानशक्तिस्तु महेश्वरस्यैव न मे न ते तर्हि मयेमानि कर्माणि कृतानि कृत्वा चैतानि फलाग्युपलब्धानीति मोहस्तु बन्धनकर एव तस्मात्त्वं कर्म-

Just so much of Vedic ritual is to be observed as is necessary in one's caste and stage of life. It should not be abandoned altogether, even by an aspirant for release. So Shri Krishna says: A lake may be over-flowing on all sides, but one requires only so much of it as will quench one's thirst (उदपाने जलपाने). Afterwards one has no need of all that expanse of water. The water may be pure and sweet and potable, but it is all useless beyond fulfilling the object of slaking one's thirst. Similarly the Vedas prescribe different rites for securing the several enjoyments of earth and heaven; but to one learned in scriptural and secular books (विपश्चितः) and steadfast in the Brahman (ब्राह्मणस्य), it would be proper to observe just so much of that ritual as can be accommodated in his own daily conduct. For him it would be as inappropriate as it would be impossible merely to go through the several Vedic rites to the last breath of his life, attending to nothing else, not even the pursuit of union with Brahman! Thus, a man ardent for the Supreme will accept those of the daily and occasional rites mentioned in the Vedas as he judges useful to him.

48 Let your concern be only with action, never with its reward. Let not the reward of action be your

योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनंजय ॥

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ ४९ ॥

फलहेतु मा भूः कृतकर्मफलाकांक्षी कृतकर्मफलप्राप्तिकामो मा भूः मा स्याः ।
तथा कृतकर्मफलत्याग एव कर्तव्यं चेत् कर्मपरिहार एव वरमित्यपि
माऽवभंस्याः । अर्थात् अनया युद्धया ते अकर्माणि संगस्तु संगोऽपि कर्मराहित्यं
कर्माऽप्रवृत्तिरपि मा स्यात् । अर्थात् कर्माणि तु यावज्जीवं यदा यान्यापतितानि
तानि संपादयन्नेव जिजीविषेः केवलं तत्कृतकर्मफलत्यागभावनापूर्वकमेव ॥ ४८ ॥

हे धनंजय अर्जुन योगस्थः योगयुक्तचित्तो भूत्वा संगं त्यक्त्वा कर्मफला-
वाप्तिवृत्तिं परित्यज्य कर्माणि यदा यानि प्राप्नुयुस्तानि सिद्धयसिद्धयोः समो भूत्वा
कृतकर्मफलसिद्धया न हर्षो न विषादश्चाऽसिद्धया तथा द्वंद्वान्तिरिक्तो भूत्वा
यदृच्छयोपपन्नानि पूर्वजन्मानुबन्धीनि कर्माणि कुरु । समत्वं सुखदुःखादिद्वंद्व-
भावप्रशमो वृत्त्यवैकल्यं मनोनिग्रहः स एव योग उच्यते तत्र योगे स्थितः
योगयुक्तचित्तो भूत्वा सांप्रतं समरोचितानि कर्माणि कुरु ॥ ४९ ॥

motive. Do not be attached to inaction.

As long as you live you are entitled to carry out whatever (and whenever) duty befalls. But you are not entitled to wish for the acquisition of its consequence. It rests with God, not you or me, to bestow the reward of men's actions. So any ignorant thought like "I have done these deeds, I have acquired these results" will work only for bondage. Do not then *desire* the enjoyment of the fruit of your action. But do not think it better to abstain from all action on the score that the fruit thereof is to be relinquished ! That is, see that this teaching does not lead you to inaction (inertia). Thus all your life long you should endeavour to perform your duties as they arise, only keeping in your mind the attitude of relinquishment of their results.

49 Perform action, O Arjuna, by fixing your mind in Yoga without attachment (to the result), thinking success and failure as equal. (That is, perform action with such an attitude that your mind is not affected

यस्य सर्वे समारंभा निराशीर्वन्धनास्त्वह ॥

त्यागे यस्य हुतं सर्वं स त्यागी स च बुद्धिमान् ॥ ५० ॥

इह संसारे यस्य तु योगस्यस्य योगाधिकारसम्पन्नस्य पुरुषस्य सर्वे समा-
रंभाः सर्वकर्मसु सर्वकालमनिवर्तिन्यो विविधप्रवृत्तयः अवश्यंभाविनो भावाः
प्राक्तनकर्मानुबन्धेन क्रियमाणा विविधक्रियारंभाः निराशीर्वन्धना भवन्ति ।
आशोः भोगैश्वर्यवैभवस्वर्गाधाकांक्षास्तदेव बन्धनमस्वातंत्र्यं आशीर्वन्धनं, निर्गतं
विगलितं नष्टमाशीर्वन्धनं येषु ते निराशीर्वन्धना पेष्टिकामुष्मिकभोगैश्वर्याभि-
लाषविरहितास्तादृशाः यस्य सर्वे समारंभा । त्यागे त्यागरूपिणि यज्ञे यस्य
पुरुषस्य सर्वं हुतं, यः शुभमशुभं सुखदुःखद्वंद्वरूपं कृतं कर्म सर्वं त्यागबुद्ध्या
नाहं कर्ता नाहं भोक्तव्यभिमानव्यतिरिक्तधिया सर्वं ब्रह्मणेऽर्पयिता कर्मा-
नुष्ठाता स पुरुष एव त्यागी न च क्लेशभिया कर्माण्यकुर्वन्त्यज्जन्मत्यागादिमात्र-
ज्ञानवान्वा त्यागीति कथ्यते । ईदृशो यथार्थज्ञानवान् त्यागी एव बुद्धिमान्
यथार्थब्रह्मज्ञानबुद्धिसम्पन्नः यथार्थबुद्धियुतोऽस्ति भवति कथ्यते च । या च
यथार्थज्ञाननिपुणा बुद्धिरेव पुरुषं तारयति मार्गदर्शिनी वा भवति ॥ ५० ॥

either by pleasure or pain at its success or failure).
Yoga is said to be equability (remaining undisturbed by
the pairs of opposites like pleasure and pain, joy and
grief)

Transcending the qualities, one should perform
whatever duty presents itself from time to time in
consequence of action done in previous lives. So now
you have to prepare yourself to fight, fixing your mind
in Yoga.

50 That man is a relinquisher and is wise, all
whose activities are free from the bondage of desire and
who has sacrificed his all in (the fire of) renunciation.

The man who has qualified for Yoga is said to prac-
tise relinquishment if whatever he has got to do in this
world from time to time (as a result of actions in
previous lives) is free from the binding desire for
pleasure and prosperity on earth or in heaven. All his

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ॥

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥५१॥

निराशीर्वन्धनरूपसमारंभवतस्त्यागिनो बुद्धिमहत्तां संपाद्यातःपरं तत्या-
गिजनबुद्धिरेव सर्वार्थसाधिकेति संपादयन्नाह दूरेणेति—हे धनंजय अर्जुन
उपर्युक्ता निराशीर्वन्धनसमारंभवस्य त्यागिपुरुषस्य यादृशी बुद्धिस्तद्बुद्धियोगात्
तादृशबुद्धिप्राप्त्या हि अवश्यं अवरं कर्म दूरेण, अधमं यत्कमे लोके व्यवहारे
वा स्थूलधियां बुद्धौ वाऽधमं कथ्यते तदधमं त्यागवृत्त्या कर्तृत्वेन तदधमं कर्म दूरेण
दूरीभवति । अर्थात् ब्रह्मार्पणधिया क्रियमाणानि कर्माण्यप्यधमानि चेत् त्यागबुद्धि-
मतो जनस्य न तेन संपर्कः स तु ततो निर्लेप एव भवति । अथवा त्याग-
बुद्ध्या योगी शुभानि आत्मनो जगतश्च कल्याणकराण्येव कर्माणि करोति
अवराण्यधमानि कर्माणि तु ततो दूरीभवन्ति । अतस्त्वं बुद्धौ स्वबुद्धौ स्थितं
ब्रह्मरूपिणं महेश्वरं शरणं अन्विच्छ प्रार्थयस्व, तादृशबुद्धिप्राप्तये भगवंतं
शंकरं शरणं ब्रज स ते फलाकांक्षाविरहितां बुद्धिं दास्यति । फलहेतवस्तु कृपणा
एव; फलमेव फलप्राप्तिरेव हेतुर्येषां ते तादृशा जनाः फलहेतवः फलप्राप्तावेवेतिकर्त-
व्यतां जन्मसाफल्यं मन्यमाना मनुष्यास्तु कृपणाः दीना अकिंचनाः समुत्सोप-
स्थितमुकाराशिमज्ञानेन तज्ज्ञानाभावेन परित्यज्य कपर्दिकालाभसंतुष्टा एव ।
अर्थात् ब्रह्मरूपिमहेश्वरत्तारूप्यबुद्धिप्राप्तिकरज्ञानं विहाय विविधकाम्यकर्म-
संतुष्टाः कृपणा एव फलहेतवः कृपणानां न योगयुक्ता बुद्धिर्भवति न वा
बुद्धियोगः संपद्यते ॥ ५१ ॥

action good or bad, characterised as entailing pleasure or pain, should be offered as an oblation in the sacrifice of renunciation, consecrated to the Supreme, without any egoistic idea like 'I am the doer, I am the enjoyer.' Only such a worker can be considered a relinquisher, not one who renounces actions themselves through fear of their being difficult (painful) or under the notion that it is action itself which has to be relinquished. The relinquisher with such correct knowledge is alone wise and understands the Brahman properly. Only this true understanding can guide a man to transcendence.

51 By the Yoga of (such an) understanding, lower action is obliterated. Take refuge in the (Lord within).

your) understanding. They are to be pitied who are prompted by (the desire of) reward.

Having established the superiority of the intelligence of the relinquisher whose activities are free from the bondage of desire, the Lord proceeds to show that that intelligence accomplishes everything. "Arjuna, whatever is considered in the world a low kind of action surely becomes far removed (दूरेण = दूरीभवति) by the Yoga (or by the acquisition) of the above described understanding. That is, even if the actions offered by the intelligence to the Supreme happen to be of 'low' type, the relinquisher remains unstained by them. Or else (alternatively) the Yogin of the relinquishing intelligence does only such deeds as are good for his self and the world: evil actions flee from him. Therefore take you shelter in the Lord who is Brahman abiding in your intelligence. Pray to Shiva for such an understanding. He will bestow it on you free from all hankering after results.

But those who are result-motivated are indeed lowly. They think their life is useful only if they can show results. They are mean, poverty stricken, ignoring the heap of pearls before them and grabbing at a pie. In other words, they do not go in for the knowledge which would assimilate them to the great Lord who is none other than the Supreme Spirit, but are satisfied—with the 'ragged crew'—with the fruits accruing from actions prompted by various desires. The low class of men who are motivated by result cannot acquire the intelligence wedded to Yoga: they cannot attain *Luddhi-Yoga* (the Yoga which has the intelligence as its basic instrument)

बुद्धियुक्तो जहातीमे उभे सुकृतदुष्कृते ॥

तस्माद् योगाय युज्यस्व योगः कर्मसु कौशलं ॥ ५२ ॥

बुद्धिप्रेरकमहेश्वरकृपया योगयुक्तबुद्धिप्राप्तिर्भवतीत्युक्त्वा ततस्तत्फलमनुवर्णयन्बुद्धियोगेऽर्जुनं प्रेरयन्नाह।

बुद्धियुक्तः योगबुद्धियुतो मनुष्य इमे सिद्धयसिद्धिरूपे उभे सुकृतदुष्कृते पुण्यपापे जहाति परित्यजति अर्थात् योगयुक्तबुद्धिमन्तो जना ब्रह्मरूपमहेश्वरैक्यभावात् सुकृतात्पुण्यप्राप्तिं दुष्कृतात्पापप्राप्तिं नानुभवन्ति द्वन्द्वाभावाद् द्वन्द्वभावजन्यफलान्निर्लेपा एव ते। तस्मात् कारणात् त्वं अपि योगाय युज्यस्व बुद्धियोगयुक्तो भव येन ते मनसि समुद्भूता स्वजनवधस्मरणपरितप्ता युद्धपरावर्तिनी पापबुद्धिः समत्वबुद्ध्या विनिवृत्ता स्यात्। कर्मसु संसारव्यवहारोचितेषु क्रियमाणेषु सर्वकर्मसु योगः सिद्धयसिद्धिसमत्वबुद्धिरूपो यो योगः सुकृतदुष्कृतनिवृत्तिसाधनरूपः स एवात्मसाक्षात्कारमार्गदर्शकः परमं कौशलं विद्वज्जनोक्तिं बुधैरभिमतं चातुर्यं बुद्धिमत्ता प्रोच्यते ॥ ५२ ॥

52 One who is endowed with this Yoga of the intellect, abandons both merit and evil Therefore be united with this Yoga. Yoga is proficiency in (the performance of) actions.

Promising the attainment of the Yoga of the intellect by God's grace, the result of such attainment is now described as an incentive for Arjuna to take up that Yoga. Fixed in that Yoga, one is united with Brahman and hence unaffected by the effects good or bad of the actions one performs. So take up the Yoga, whereby the attitude of equality will efface the mentality agitated by the prospective sin of the slaughter of your kinsmen. The Yoga which is unconcerned with the nature of results will point the way to self-realisation and to the right performance of action in the world as recommended by the wise.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः	॥
कर्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम्	॥ ५३ ॥
यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति	॥
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च	॥ ५४ ॥
श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला	॥
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि	॥ ५५ ॥

यतः बुद्धियुक्ताः योगयुक्तत्वेन समग्रबुद्धिसंयुताः सिद्धा मनीषिणः चिद्रांसः कर्मजं फलं त्यक्त्वा कृतकर्मफलाभिलाषविरहिता भवन्ति तदा हि अचर्यं कर्मबन्धविनिर्मुक्ताः कृतकर्मबन्धविरहिताः सन्तः अनामयं सर्वदुःखप्रशमनं ब्रह्मन्देकमयं पदं महेश्वरस्थानं ब्रह्मैक्यभावं गच्छन्ति प्राप्नुवन्ति ॥ ५३ ॥

यदा ते तत्र बुद्धिर्माहकलिलं मोहोत्पन्नं देहात्मज्ञानव्यतिरिक्तं मतिभ्रमं व्यतितरिष्यति व्यतिक्रमिष्यति तदा श्रोतव्यस्य अभिलष्यमाणस्य श्रवणीयस्य श्रोतुं योग्यस्य श्रुतस्य शास्त्रस्याऽऽगमस्य श्रवणेच्छाकरभावस्य, शास्त्रस्योभयस्यापि निर्वेदमासक्तिराहित्यं वैराग्यं गन्तासि प्राप्स्यसि अर्थात् संसारे मोहव्यतिरिक्त-बुद्धीनां स्वपरभावहीनानां सर्वत्र ब्रह्मैक्यमयदृष्टिपूर्वकं कर्म कुर्वतां न श्रोतव्यस्य श्रुतस्य बोधयोगः ॥ ५४ ॥

सांप्रतं तु ते बुद्धिः श्रुतिविप्रतिपन्ना श्रुतिभिः वेदादिशास्त्रैः विप्रतिपन्ति-मापन्ना श्रुत्यादिप्रतिपादितधर्मेषु संकल्पविकल्पविकृता विकृतियुता ते बुद्धिरस्ति । सा ते बुद्धिः यदा युद्धानंतरं राज्यैश्वर्यभोगपरिणती संसारोपरमकाले वा यदा

53 The wise, who resort to the Yoga of the will renounce the (desire for the) reward of act on and being freed from the bondage of action, go to the blissful abode (viz. union with Brahman).

54 When your mind crosses the tangle of delusion, you will attain to indifference as to what should be heard and what has been heard from the scripture.

The ' delu-ion ' is confusing the body with the soul. If one is un deluded, working un-elfishly in the Br hmie consciousness, no more need remains for scriptural instruction already obtained or not yet obtained.

55 When your mind, unsettled by the various scriptural texts, stands unmoved and steady -(as) in

अर्जुन उवाच

स्थिरप्रज्ञस्य का भाषा समाधिस्थस्य केशव ॥

स्थिरधीः किं प्रभाषेत किमासीत ब्रजेच्च किं ॥ ५६ ॥

कदाचिद्यस्मिन्कस्मिंश्चित्काले वा निश्चला दृढैकाग्रा चांचल्यरहिता सती समाधा-
षचला यथा स्यात्तथा स्थास्यति स्थिरीभूता भविष्यति तदा त्वं योगं योगयुक्त-
बुद्धिं ईदृग्भावजन्यवैकल्यविरहितबुद्धियोगं ब्रह्मरूपमहेश्वरैक्यमवाप्स्यसि प्राप्स्य-
सि। ते अविद्यापरिहारेण स्वजनवधादिदोषबुद्धिपरिहारो भविष्यति ॥ ५५ ॥

- अर्जुन उवाच

श्रीकृष्णेन निश्चलाऽचलस्थिरबुद्धिमते एव समाधियोग्यत्वं प्रतिपादितं
तदनुसृत्येयमर्जुनस्य प्रश्नावलिः स्थिरिति -

हे केशव श्रीकृष्ण, स्थिरप्रज्ञस्य समाधिस्थस्य निश्चलाचलसमाधिस्थिरी-
कृतबुद्धियोगयुक्तस्तस्य का भाषा का व्याख्या किं स्वरूपं कथं प्रतिपत्तिर्वा तस्य ?
स्थिरप्रज्ञोऽयं शब्दो रुढो वा विशिष्टक्रियाऽऽचरणादिभिरन्वर्थकत्वमाचहति वेति
तत्स्वरूपलक्षणनिरूपणं भवतः श्रोतुमीहे (इति १ प्रथमः प्रश्नः) । पुनश्च
स्थिरधीः स्थिरबुद्धियोगी किं प्रभाषेत ? शुभाशुभफलप्रदद्वंद्वाभ्युपगमे किं-
प्रकाराणि कीदृशानि धनानि कस्मात्केन हेतुना वाऽन्यैर्धदति ? (इति २
द्वितीयः प्रश्नः) । पुनश्च स स्थिरधीः स्थिरबुद्धिः किमासीत कथंप्रकारेण
केन विधिना किं कृत्वा केन साधनसाहाय्येन वा आसीत किमभ्यस्येत ? स्थिरो
भूयैकांतस्थितः स्थिरासनो भूत्वा वा (इति ३ तृतीयः प्रश्नः) । पुनश्च स्थिरधीः
स्थिरबुद्धिः साधनैरेतेः सिद्धयोगयुतबुद्धियोगी ब्रजेत किं ? किं फल-
माप्नुयात् ? (इति ४ चतुर्थः प्रश्नः) ॥ ५६ ॥

contemplation, then (after obtaining sovereignty at the
end of the war or at the fall of the world-consciousness)
will you have attained Yoga. (of the in'elligence, effacing
ignorance and the consciousness of sin.)

Arjuna said:

56 What is the speech of him whose mind has
become steady in contemplation, O K ishna ? How
does the steady-minded talk, sit and walk ?

भाषा ('speech') might stand here generally for
'characteristics', 'description'. 'Talk' when the pairs of
opposites, giving dual fruits, occur; or for any other
rea-on or occasion. 'Sit' implies, How does he practise,

श्रीकृष्ण उवाच

प्रजहाति यदा कामान् सर्वान्पार्थ मनोगतान्
आत्मन्येवात्मना तुष्टः स्थिरप्रज्ञस्तदोच्यते

॥ ५७ ॥

श्रीकृष्ण उवाच

अजुनरुतप्रश्नचतुष्टयनिर्णयं स्पष्टीकुर्वन्नध्यायसमाप्तिपर्यन्तं प्रश्नचतुष्टयं समा-

उत्तरं ति - तत्र प्रथमप्रश्नोत्तर ।

हे पार्थाजुन, यदा यस्मिन्ममये नित्याभ्यासयोगेन क्रमशो दृढोभूतचित्तो यदा सर्वान् कामान् संसरस्य विविधभोगैश्वर्यादिसुखाभिलाषान् मनसोद्भूतान् मनसि रममाणान् प्रविष्टान्संकल्पजान् प्रजहाति प्रकर्षेण परिपूर्णत्वेन त्यजति ततश्च सर्वमनोगतकामपरित्यागानन्तरं आत्मन्येव प्रत्यगात्मब्रह्मस्वरूपिणि महेश्वरे प्रवात्मना स्वमनसा तुष्टो लौकिकाभिलषितमनःसंकल्पितवस्तुमात्रलाभनिरपेक्षोऽत एव प्रसन्नो भवति । तदा स स्थिरप्रज्ञः स्थिरबुद्धिः समाधियोग्यबुद्धिश्च्यते ॥ ५७ ॥

and with what rites or means? Sitting steady in solitude, in a particular posture? 'Walk' towards what goal? What result does he obtain? These four questions are asked by Arjuna on hearing that it is the steady mind which qualifies for contemplation. Is the term स्थिरप्रज्ञ, he of the steady intelligence, merely colloquial or does it signify a particular line of conduct or practice?

Shri Krishana said:

57 When, O Arjuna, a man abandons all the desires of the heart (for enjoyment through the senses of perception, motor senses or the mind) and is contented in (the undivided bliss of) Self by the self,—then is he said to be of steady mind.

The answers to those questions take up the rest of the chapter. The mind gradually becomes steady by long, constant practice. By the repudiation of the several desires arising in the mind, one is 'contented' or indifferent to the acquisition of the various means yearned for in the way of the world; 'in the Self' i.e. in God or प्रव्यगात्मा, 'by the self' i.e. by the mind.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः	॥
वीतरागभयक्रोधः स्थिरधीर्मुनिरुच्यते	॥ ५८ ॥
यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम्	॥
नाभिनन्दति न द्वेष्टि स्थिरप्रज्ञस्तदोच्यते	॥ ५९ ॥
यदा संहरते चायं कूर्मोद्भ्रगानीव सर्वशः	॥
इन्द्रियाणीन्द्रियार्थेभ्यः स्थिरप्रज्ञस्तदोच्यते	॥ ६० ॥

पुनश्च दुःखेषु विविधकषेपु प्राप्तेष्वनुद्विग्नमव्याकुलमदुःखितमक्लिष्टं मनश्चित्तं यस्य । तथा सुखेषु विविधभोगविलासादिसुखप्राप्तौ विगतस्पृहः तृष्णारहितोऽनभिलाषो सुखानां अर्थात् दुःखसुखादिभावेष्वधिकृतमना । वीतरागभयक्रोधः विगतो रागः सुखं भयं क्रोधो यस्य रागद्वेषविरहितवृत्तिरेतादृशो यो मुनिः स स्थिरधीः स्थिरप्रज्ञ उच्यते इयमेव स्थिरधेर्भाषा षण्णख्या प्रतिपत्तिः ॥ ५८ ॥

यः सर्वत्र दुःखेषु सुखेषु वा अनभिस्नेह आसक्तिरहितो निर्लेपोस्ति । तथा च यस्तत्तत् जीवितदशायां विविधप्रसंगेषूपस्थितं शुभाशुभं प्राप्य, सुखप्रदभावमात्रं शुभं प्राप्य नाभिनन्दति नो हृष्यति, दुःखप्रदभावमात्रमशुभं प्राप्य च न द्वेष्टि तदा स स्थिरप्रज्ञः स्थिरधीरुच्यते ॥ ५९ ॥

भयग्रस्त कूर्मोद्भ्रगानि इव यथा सर्वतः संहरते संकुचितानि करोति तथा अयं साधकोपि दुर्निग्रहमनोधिकृतिभियाऽऽविष्ट प्रतिक्षणं मनोनिग्रहे सावधानः स्येन्द्रियाणि इन्द्रियार्थेभ्य इन्द्रियग्राह्यविषयेभ्यः संहरते आत्मवशानि कुरुते स्वयं नैन्द्रियवशानो भवति तदा स साधक स्थिरधीः स्थिरबुद्धिः स्थिरप्रज्ञावानुच्यते ॥ ६० ॥

58 He whose mind is free from affliction amid pains, who is indifferent to pleasures, free from attachment, fear and anger—is called the steady-minded sage.

59 He who remains unattached to all the things whether good or evil that he meets with, who feels neither pleasure nor aversion—is of a steady mind.

60 His mind is steady who withdraws all the senses from their objects even as the tortoise withdraws all his limbs from all sides (through fear)

The aspirant's fear would be of disturbance due to the mind being hard to restrain. Being always careful to restrain the mind, he therefore withdraws his senses

संश्रयंटांगलभाषान्तरोपेता

विषया विनिवर्तते निराहारस्य देहिनः ॥
 रसवर्जं रसाप्यस्य परं दृष्ट्वा निवर्तते ॥ ६१ ॥

अथ द्वितीयप्रश्नोत्तरं

इन्द्रियार्थेभ्य इन्द्रियाणि संहरन् स्थिरधीरुच्यते तद्धि- निराहारकारण-
 वशाद्वा विविधाऽऽहार्यविषयोपभोगपराङ्मुखा मनुष्या अपि कथं स्थिरधिबः
 स्थिरप्रज्ञा न स्युरिति शंकायामाह—

निराहारस्य देहिनः कारणवशाद्प्राप्तद्रियग्राह्याऽऽहार्यविषयस्य रसवर्जं यथा
 स्यात्तथैव रसाऽप्राप्तया रसोपयोगाशयत्या वा विषया विनिवर्तते। परं तत्तद्धि-
 षयोपभोगस्य रसस्तृष्णाऽभिलाषः प्राप्याकांक्षान निवर्तते स्वांतःकरणनिग्रहाभावात्।
 यथा च बधिरस्य संगीतश्रवणवैराग्यं रसवर्जमस्ति श्रवणानंदजन्यो यो रसस्त-
 त्याप्तयभावादेव यावद्वा धिर्यं यदि बाधिर्यदोषनिवृत्तिश्चेन्न संगीतश्रवणवैराग्यं। रसा-
 ज्ञानदोषसंकुलया रसज्ञया यदि स्वादुषस्त्वपभोगेऽनीहा भिन्नभिन्नरसास्याद-
 वैराग्यं तन्न रसनंद्रियनिग्रहात्। तथैव दारिद्र्यादिविचिदुःखवशागानां धनादिब-
 स्वलब्धिपर्यंतमेव तत्तद्रस्त्वाहार्यविमुखता तत्प्राप्तया तु तत्तद्रस्तुपु इन्द्रिया-
 णोन्द्रियार्थाधीनान्येव। त्वमोगपीडितस्य सुखस्पर्शकरवस्तुवैराग्यमजीर्णपीडितस्य
 मोदकास्वादाने प्रतिश्यायपीडितस्य सुगंधपदार्थेषु नेत्रव्याधिपीडितस्यांधस्म वा
 रूपदर्शने वा वैराग्यं तत्सर्वं तत्तद्रसवर्जं यावत्तत्तद्विषयग्रहणोपरोधस्तत्तद्विषय-
 विनिवृत्तिरतपवाहास्य अप्राप्तोपभोगक्षमाहार्यद्रव्यस्य देहिनो विषयनिवृत्तिर्न
 ब्रह्मप्राप्तिसाहाय्यिनी समाधियोग्या वा परमस्यापि स्थिरधेस्तु रस भासक्तिस्त-
 त्तिन्द्रियग्राह्यपदार्थेषु इन्द्रियाणां भासक्तिर्विनिवर्तते कुत इति परं परममहेश्वरं
 ब्रह्मरूपिणं दृष्ट्वा साक्षात्कृत्वा ॥ ६१ ॥

from their objects, making them obedient to himself and never himself obedient to them.

Next the second question is replied to. If it is the withdrawal of the senses from objects that qualifies, it might be objected that those who are deprived of the objects and hence are involuntarily turned away from them would have to be termed steady-minded. This objection is removed in the next stanza:

61 If a man owing to his circumstances does not obtain any (objects of) enjoyment, the objects (can be said to) turn away only because they are absent or the power to enjoy them is absent रसवर्जं. But the desire for the several kinds of enjoyment does not 'turn-away'

यत्तस्याऽपि हि कौन्तेय पुरुषस्य विपश्चितः ॥

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६२ ॥

यत्तस्याऽपि यत् यस्मात्कारणात् तस्य अपि तादृशस्यापि परमात्मनो मद्
श्वस्ताक्षात्कारपरायणस्यापि विपश्चितः. सर्वशास्त्रपारंगतस्य स्थिरधेः स्थिरप्रज्ञ
स्यापि पुरुषस्य मनः. प्रमाथीनि विषयलंपटानि क्षोभकराणि अतिबलवत्तरस्य
भावाद्भिवेकध्वंसकराणोन्द्रियाणि प्रसभं बलाद्घटात् हरन्ति तत्तद्विषयार्थानं कुर्वन्ति
अर्थात् तादृशस्य तपस्विनोपि मनः. हर्षशोकादिदोषप्रस्तैरिन्द्रियैः प्रसभं
हियते ॥ ६२ ॥

because he has not mastered his mind. It is like the
deaf man's indifference to music just because he cannot
enjoy it so long as he remains deaf. if the deafness were
cured he would not be so indifferent! If one does not
wish for tasteful dishes because the tongue is diseased,
it is not on account of mystery of the sense of taste.
So too if one is afflicted by poverty or other disabilities,
one remains indifferent to objects of enjoyment only so
long as one cannot get at them, once they are obtained,
the senses will show that they are still subject to the
attractions. One suffering from scurvy is indifferent to
objects pleasant to touch, a dyspeptic does not desire
sweetmeats, suffering from catarrh one is averse to
odoriferous articles, if one is blind or ophthalmic one is
not anxious to see beautiful things. But this kind of non-
attachment is due to incapacity of the senses or absence
of their objects it does not qualify one for contemplation
or for attaining the Brahma. Whereas the 'taste' of a
(steady-minded) man अस्य रसः अपि 'turns back' (his
senses' attachment to their objects ceases) when he
realises the Supreme परं दृष्ट्वा निवर्तते.

62 O Arjuna, even in the case of the wise (fitted
to know or striving to attain the supreme reality), the
excited senses forcibly carry away the mind (therefore
the Yogi must chiefly subdue the mind).

श्रीशंकराचार्यान्तरोपेता

तानि संयम्य मनसा युक्त आसीत् मत्परोः ॥
 वृत्ते हि यस्येन्द्रियाणि स्थिरप्रज्ञः स उच्यते ॥ ६३ ॥
 ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ॥
 संगत्संजायते कामः कामात्क्रोधोऽभिजायते ॥ ६४ ॥

अथ तृतीयप्रश्नोत्तरं

मनोदौर्बल्यमेव पतनकारणं मनसो दौर्बल्यादेवेन्द्रियाणां विवृतिर्भवति अतः प्रथमं तु तानि इन्द्रियाणि मनसा संयम्य सम्यङ्निगृह्य वशीकृत्य विषयेभ्य उपसंहृत्य पश्चात् युक्तः योगबुद्धियुतो मनुष्यः मत्परो ब्रह्मपरायणो भूत्वा आसीत् समाधिस्थः स्यात् ब्रह्मरूपिणं महेश्वरमभ्यस्येत् । अर्थात् येनैव प्रवृत्तेन मनसा इन्द्रियाण्युपसंहृतानि इन्द्रियार्थेभ्यो निगृहीतानि स एव स्थिरधीः स्थितप्रज्ञः न चाऽप्रबुद्ध्या । यस्य साधकस्येन्द्रियाणि मनसा साधनेन वशीभवन्ति स एव स्थिरप्रज्ञः स्थिरधीरुच्यते ॥ ६३ ॥

पुनरपि परब्रह्मध्यानपरायणशुशायामपि अवशीभूतमनसः पुरुषस्य मनसो बुद्धिप्रवृत्त्यं विशदीकरोति । विषयान् विविधसुखधेभवधिलासरूपान् मनसा ध्यायतः पुंसः पुरुषस्य तेषु इन्द्रियप्राप्त्यभावेऽपि संग आसक्तिः प्रीतिरुपजायते संगत्संजायते च कामस्तत्प्राप्त्युपायचिन्तनं तृष्णातिरेकः संजायते उत्पद्यते अभिलषितवस्तुमाप्त्यवरोधस्तदा कामात् क्रोधः अभिजायते उत्पद्यते क्रोधात्

63 He must subdue the senses through the mind, and after that he must concentrate his mind in Me (who am the Brahman) The man who has controlled the senses is called the steady-minded Yogi.

(Now the third question is taken up. It is mental weakness that leads to downfall. The senses go astray if the mind is not strong. So they have first to be restrained from their objects with a strong mind as the instrument, then they obey and one's intellect becomes steady—but not by mere inaction.)

It is further exemplified how difficult it is to control the mind unless it is mastered, even though one be ardent to contemplate the Supreme:

64-65 When a man dwells mentally on the objects (of sense), he becomes attached to them; from attachment is produced desire and from desire anger results;

क्रोधाद्भवति संमोहः सम्मोहात्स्मृतिविभ्रमः ॥

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६५ ॥

रागद्वेषविमुक्तस्तु विषयानिन्द्रियैश्चरन् ॥

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६६ ॥

योग्यायोग्यदिवेकशून्यः संमोहः भवति । सम्मोहात् स्मृतिविभ्रमः स्वयमारब्ध-
ब्रह्मप्राप्तिरूपकार्यात् स्वकर्तव्यकर्मणो विस्मृतिः स्मृतिनाशो भवति । स्मृतिभ्रंशात्
बुद्धिनाशो योगयुक्तबुद्धिभ्रंशो भवति । योगयुक्तबुद्धिनाशात्स्वयं प्रणश्यति ब्रह्म-
रूपमद्देश्वरैक्यप्राप्तिमार्गाद्भ्रश्यति अत एवेन्द्रियाणि प्रथमं मनसा संयम्य नियम्य
यशीकृत्य ततो बुद्धियोगयुतो भूत्वा चिदानंदरूपिणं महेश्वरमभ्यस्येत् ॥ ६५-६५ ॥

पुरुषो रागद्वेषविमुक्तो द्वंद्वातीतो भूत्वा तु यदि आत्मवश्यैः मनसा
यशीकृतैर्निगृहीतैर्मनःस्वाधीनैरिन्द्रियैर्विषयानिन्द्रियप्राह्यविषयान् चरन् अनुभवन्
विधेयात्मा सफलमनोरथो भूत्वा प्रसादमधिगच्छति प्राप्नोति आत्मन्येव
चात्मना वृष्टो भवति ब्रह्मरूपिमहेश्वरैक्यप्राप्त्या मनःप्रसन्नतामनुभवति ॥ ६६ ॥

from anger delusion is produced and delusion leads to deflection of memory, by deflection of memory the intelligence evanesces and the evanescence of the intelligence leads to ruin.

‘Anger’ results when the object desired is not obtained. ‘Delusion’ is absence of discrimination as to what is proper and what improper. ‘Memory’ of the goal of realisation of the Brahman one has set before oneself, and the means therefor; the ‘intelligence’ wedded to yoga. ‘Ruin’ is resilience from the path of realisation. So one should first control the senses by the mind, then fixing the intelligence in yoga one should practise contemplation of the Supreme Lord who is Knowledge and Bliss.

66 He who, free from attachment and aversion, pursues sense-objects with his senses which are under his control, has reached his goal and attains a settled peace of mind (by union with God or Brahman).

ब्रह्मघटांगलभाषान्तरोपेता

प्रसादे सर्वदुःखानां हानिरस्योपजायते ॥
 प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६७ ॥
 नास्ति बुद्धिस्युक्तस्य न चायुक्तस्य भावना ॥
 न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६८ ॥
 इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ॥
 तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६९ ॥

प्रसादे इन्द्रियनिग्रहकरमनसः प्रसन्नतायां प्राप्तायामस्य पुरुषस्य सर्वदु-
 खानामाध्यात्मिकाधिभृतादिसर्वक्लेशानां हानिर्नाश उपजायते प्रसन्नचेतसः पुरुषस्य
 बुद्धिर्हि अवश्यं आशु सत्वरं पर्यवतिष्ठते परितः सर्वविषयेभ्यो मन आकृष्य
 अवतिष्ठते निश्चला भवति ॥ ६७ ॥

अयुक्तस्य भवशीघ्रतचित्तस्य पुरुषस्य बुद्धियोगयुक्ता बुद्धिर्न भवति तथा
 च अयुक्तस्य अकृतमनोनिग्रहस्य पुरुषस्य भावना महेश्वरे एकाग्रतापि न
 भवति । अभावयतः भावनाहीनस्य शान्तिर्न भवति अशांतस्य शान्तिर्विहीनस्य
 परमानन्दैकमयं सुखं कुतः प्राप्येत ? न कुतोपि ॥ ६८ ॥

चरतां स्वस्वेन्द्रियग्राह्यविषयेषु प्रवर्तमानानामिन्द्रियाणां मध्ये यत् यदा
 मनः अनुविधीयते चित्तमपि यदा इन्द्रियाधीनं भवति प्रमाथिभिरिन्द्रियैर्मनो
 यदा हियते तदा तन्मनः अस्य पुरुषस्य प्रज्ञां ब्रह्मैक्यप्राप्तिप्रवृत्तां बुद्धि
 हरति विषयलंपटां करोति यथाऽम्भसि जले नावं प्रतिकूलो वायुर्नाशयति
 अनुकूलः स्वस्थानं प्रापयति तद्वत् ॥ ६९ ॥

67 In that peace, all the pains (physical, mental and
 spiritual) die away. When the heart is peaceful, the
 intellect at once becomes steady (withdrawing the mind
 from all the surrounding objects)

68 The man of uncontrolled mind cannot have an
 intellect wedded to Yoga, nor can he attain concentration
 in God; and for him who is without concentration, there
 is no peace; and how can there be happiness (of undi-
 luted bliss) for one without peace?

69 When (the aspirant's) mind follows the senses
 in the pursuit of their objects, it disturbs (blots out)
 the contemplation of self (making the intellect attached
 to the objects of enjoyment) even as a (contrary) wind
 carries away a ship in the waters.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ॥

इन्द्रियाणीन्द्रियार्थेभ्यः स्थिरप्रज्ञा च सा स्मृता ॥ ७० ॥

या निश्चा सर्वभूतानां तस्यां जागर्ति संयमी ॥

यस्यां जाग्रति भूतानि सा रात्रिः पश्यतो मुनेः ॥ ७१ ॥

हे महाबाहो अर्जुन, तस्मात् कारणात् एतन्निश्चोयते यत् यस्य पुरुष-
स्येन्द्रियाणि इन्द्रियार्थेभ्य इन्द्रियग्राह्यविषयेभ्यः सर्वशः सर्वप्रकारेण निगृहीतानि
तस्य पुरुषस्य सा स्थिरप्रज्ञा स्मृता स्थिरबुद्धिर्जातेति ज्ञायते अर्थात् मनः संयम्य
विषयांस्तोकव्यवहारान्सेवमानो यस्मिन्कस्मिन्निद्राप्याश्रमे स्थितः कामक्रोधादिभिरत-
भिभूयमानः स्थिरप्रज्ञो योगीत्युच्यतेऽस्मिन्निद्रमेव वैशिष्ट्यं लोकोत्तरता च सामान्य-
मनुष्येभ्यः ॥ ७० ॥

योगी-योगाभ्यासप्रवृत्तः सर्वव्यवहारपरायणोपि सर्वव्यवहारनिर्विण्णः कथं
भवति । रात्रिं दिनं संसारे नानाविधशारीरिकव्यापाराहारनिद्राविषयादि
व्यवहारप्रवृत्तस्य संसारनिर्वेदप्रदा समनोनिग्रहा परब्रह्मप्राप्तिसाधना योगा-
भ्यासप्रवृत्तिः कथं संभवतीत्याशंकायामाह । या निश्चेति-सर्वभूतानां सर्वप्राणिनां
या निश्चा स्वापविषयादिसुखोपभोग्या सर्वेन्द्रियधर्मप्रशमनी तमःप्रधाना या
रात्रिस्तस्यां योगाभ्यासरतो वर्णाश्रमधर्मस्थोऽपि योगाभ्यासरतः परब्रह्ममहेश्वरै-
क्यप्राप्तिकामो संयमी मनःसंयमशीलो मनःसंयमाभ्यासी योगी जागर्त्येव
सामान्यमनुष्यवन्न स्वपिति अर्थात् प्राणिनां निद्रादिधर्मोपभोगी रात्रिरेव यो-
गाभ्यासरतानामेकान्तप्रदः सर्वापाधिविरहितः समयः प्राणिनां रात्रावेव स्थिर-
प्रज्ञाप्राप्तये समनोनिग्रहं योगाभ्यासार्थं संयमी जाग्रति । यस्यां दशायां भूतानि
सर्वप्राणिनो जाग्रति नानाविधां नानाव्यवहारात्मिकां चेष्टां कुर्वन्ति सा पश्यतः

70 Therefore, oh mighty one, his mind is recognised
as steady whose senses are completely restrained from
the objects of senses

This is his distinction from and superiority to
ordinary men that however situated, he engages in
the concomitant activities but is not overcome by
passions because his mind is under control.

71 What is night to all created beings, is the time
of waking to the man of restraint. When other beings
are awake, then is it night for the seeing Sage.

When all others go to sleep, the aspirant finds it
the best time for practising Yoga in the form of rest-

चंद्रधंटांग्लभापान्तरपेता

आपूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वा ॥

तद्वत्कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामी ॥ ७२ ॥

सम्पूर्ण ज्ञानवतो मिथ्याज्ञानाऽलुब्धस्य संसारव्यतिरिक्तमहेश्वरस्वरूपनिवद्ध-
भावस्य मुनेः सा रात्रिः । अर्थात् दिवा प्राणिनां व्यवहारेऽवनासक्त एव रात्रिव-
द्विचरं नयति दिवा प्राणिनां संघर्षेण शरीरव्यापारप्रवृत्त्या एकांताभावेन मनः-
संयमं संपादयितुमक्षमो दिवैव रात्रिकृत्यं स्वापादिकं वा संपादयति अतो दिव-
सस्तस्य रात्रिरूप एव ॥ ७१ ॥

आपूर्यमाणं विविधमागोदागतैर्नद्यादीनां जलैः प्रतिदिनं परिपूर्यमाणमपि
अचलप्रतिष्ठं अनुद्रिकं अचलतया न्यूनाधिभ्याऽऽभोगविरहितं पतादशं समुद्रं
यद्वा आपः जलानि प्रविशन्ति उदधिशरीरे लीयन्ते यद्वा यथा न सहस्रशो नदी-
नां जलप्रवेशादपि वृद्धिं गच्छति न काञ्चिदपि विरुद्धिमनुभवति तद्वत् तथैव
सर्वे कामा संसारव्यापाराः संसारप्रलोभनानि यं प्रविशन्ति प्रविश्यापि यं
मनोनिग्रहपूर्वकं ब्रह्मैश्वर्यं न विकर्तुं शक्नुवन्ति स शान्तिमाप्नोति समनो-
निग्रहं योगाभ्यासपूर्वकं ब्रह्मप्राप्तौ साफल्यमनुभवति परं न कामकामी कामान्
विविधसंसारसुखप्रदान विषयान् कामयमान उपभोक्तुमिच्छति शान्तिमाप्नोति ।
ययोक्तं सांख्यसूत्रे “न भोगाद्रागशान्तिर्मुनिवत्” (अ-४-२७) ॥ ७२ ॥

raining the mind and endeavouring to unite himself with
the Supreme, for he wants solitude and absence of all
disturbance for such practice. (Thus his worldly activities
do not clash with his spiritual seeking.) And in the
day-time he is unattached to the activities of others and
spends the time as if it were night: he may even have
the necessary amount of sleep now, spiritual practice
being out of the question for want of solitude.

72 He attains peace, into whom all the desires
flow as do rivers into the sea which is being filled with
water on all sides, yet remains undisturbed. But he who
hankers after desires (i.e. objects of senses) does not
attain peace.

'Attains peace,' i.e. his endeavour to unite him-
self with the Brahman, by controlling the mind, becomes

विहाय कामान् यः सर्वान्पुमांश्चरति निःस्पृहः ॥

निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७३ ॥

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ॥

स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७४ ॥

इति श्रीभगवद्गीतायां सांख्य-कर्मयोगो नाम द्वितीयोऽध्याय ॥

अथ चतुर्थप्रश्नोत्तरं

अतो यो मुनिः सर्वान् कामान् संसारे प्रवृत्तान् विहाय निःस्पृहस्तृष्णा-
चेरहितः कामभोगस्पृहाविरहितो निर्ममो संसारपदार्थमात्रेषु ममत्वेरहितो
निरहंकारः अहं कर्ता अहं भोकेत्यभिमानविरहितोऽहंकारवर्जितोऽस्ति स शान्ति-
मधिगच्छति शान्तिरूपं मोक्षं ब्रह्मैक्यभावं प्राप्नोति ॥ ७३ ॥

हे पार्थ हे अर्जुन, एषा कर्मफलत्यागपूर्विका संसारे नानाषणांश्च
धर्मपरायणस्यापि योगयुक्तयुद्धेरप्युक्ता सांख्येन ब्रह्मैक्यमार्गदर्शिनी ब्रह्मसाक्षा-
कारिणी ब्राह्मी स्थिरप्रज्ञालक्षणा स्थितिर्गतिमार्गः प्रदर्शितः । एनां स्थितिं प्राप्य
एतत्पर्यंतं ब्रह्मप्राप्तिमार्गमतिक्रम्य फलशायिविरहितमना, कर्मप्रवृत्तः न विमुह्यति
। कैश्चिदपि विघ्नैः पराभवति, न ज्ञानवाधित्वाज्ञानजन्यपराभवो भवति ।

अस्यां ब्राह्मीस्थितौ ब्रह्मतादात्म्यकृन्मार्गे वर्तमानो योगाभ्यासेन ब्रह्मप्राप्तये
त्यतमानो यदि मृत्युवशं गच्छति, ब्रह्माधिगमात्प्रागेव यदि पञ्चत्वसुपैति
एषापि तादृशकाले जाते सत्यपि स ब्राह्मीस्थितिपरायणमना ब्रह्मनिर्वाणं
ब्रह्मप्राप्तिरूपं मोक्षं अश्नुच्छति प्राप्नोति ॥ ७४ ॥

इति श्री भगवद्गीतायां कालिदासात्मज राजवैद्य जीवरामशास्त्रिणा

काठीआवाडांतगत गोंडल निवासिना विरचितायां चंद्रघंटारख्यटीकायां

सांख्य-कर्मयोगो नाम

द्वितीयोऽध्यायः ॥ २ ॥

fruitful; the desires may present themselves to the mind
but are not entertained there. For the inaccessibility of
peace to one who is subject all desires, vide Samkhya
Sootra IV 27: न भोगाद्रागशान्तिर्मुनिवत्

Next the fourth question is answered: *

73 He who, abandoning all desires, goes on, free
from desire, attachment and egoism, attains peace.

74 O Arjuna, this is the state of (union with)
Brahman. After attaining this, one is not perplexed.

One merges into Brahman even if one should resort to it at the time of death.

The above 'state' should be preceded by the renunciation of fruits of actions. It is indicated by 'the steady intellect' and can be taken up by all men in different stages and conditions of life, and it will lead them to the realisation of union with Brahman. Then, though one is engaged in action, one is 'not perplexed' or overcome by any obstacles. Knowledge is never defeated by ignorance. Striving along this path, even if one be overtaken by death before realisation, absolute is obtained as the mind is merged in that state even at the last moment.

Thus ends the Second Chapter entitled 'Samkhya and Karma Yoga' in the English Rendering of the Commentary "Chandra-Ghanta" by Rajavaidya Jivarama Shastri, son of Kalidasa, Gondal (Kathiawar) on the

॥ श्री भगवद् गीता ॥

चंद्रघटाटीकयोपेता

तृतीयोध्यायः ॥ ३ ॥

अर्जुन उवाच

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ॥
तत् किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥
व्यामिश्रेणैव वाक्येन बुद्धिं मोहयसीव मे ॥
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

अर्जुन उवाच

हे जनार्दन कृष्ण, कर्मणः कर्मापेक्षया बुद्धिः योगयुक्तबुद्धिर्ज्यायसी श्रेष्ठा इति ते तव मता निश्चिता चेत् तत् तर्हि हे केशव कृष्ण घोरे स्वजनानामसंख्यातानां राक्षां मानवानां च वधपरिणामिनि युद्धे मां कस्मान्नियोजयसि प्रेरयसि ? ॥ १ ॥

व्यामिश्रेण एव वाक्येन कर्मणो ज्ञानस्य द्वयोः प्रतिपादकेन समन्वयवता अत एव संदेहोत्पादकेन त्वया वर्णितेन वाक्येन उपदेशेन यथाहि — “त्रैगुण्यविषया वेदा निष्त्रैगुण्यो भवाञ्जुन” इत्युक्त्या वेदप्रतिपादितानां कर्मणां गौणत्वमेकतः प्रतिपादयसि एकतश्च कर्मण्यस्त्वधिकारस्ते इत्यादिवाक्यैः कर्मणि प्रेरयसि । एकतो “निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्” इदृशीर्वाग्यैर्निवृत्ति-मार्गमुपदिशसि एकतश्च “धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते” इत्यादिना योद्धुमुद्दोषयसि अर्थात् व्यामिश्रेण ज्ञानकर्मणोर्द्वयोः प्रतिपादयता

CHAPTER III.

Arjuna said:

1 O Krishna, if you think that (Yoga of) the intelligence is superior to action, why do you incite me to this horrible action ?

2 You are confounding my understanding by your equivocal words (eclectic or synthetic statements on both action and knowledge, so inducing doubt. Once you say, “The Vedas deal with the three principles, therefore rise above them” and thus you enunciate the comparative

ब्रह्मसंहितासंस्कृतभाषान्तररोपेता

श्री भगवानुवाच

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ॥
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥

वाक्येन एव अग्रद्वयं निश्चितं मे बुद्धिं मोहयसि इव संदिग्धां करोषि इव ।
अतस्तदेकं तयोर्ज्ञानकर्तव्ययोर्मध्ये यत्सत्यं श्रेयस्करं शास्त्राभिमतं स्यात्तन्निश्चित्य
वद । अद्यावधि त्वया यदुक्तं तन्न मे मनसः समाधानकरं उत मनसो द्वेषीकरमेव
द्वयोर्मध्ये किं मे श्रेयस्करमिति त्वदुपदेशेन नाहं किमपि निश्चेतुं शक्नोमि
अतो मे द्वयोर्भेदावदं तद्वद येनाऽऽचरितेनाहं श्रेयः कल्याणमाप्नुयां प्राप्नुयां ।
अथांतं भवदुक्तनिश्चितशास्त्रसिद्धांतेनाहं जानीयां यदस्मिन् संप्राप्ते रणे युद्धं
श्रेयस्करमुत युद्धपरावर्त्तनं स्वजनवधत्यागो ज्ञानमार्ग एव श्रेयस्कर इति निश्चेतुं
शक्नुयां ॥ २ ॥

श्रीकृष्ण उवाच

हे अनघ निष्पाप अर्जुन, अस्मिन् लोके जगति द्विविधा निष्ठा द्विप्रकारा
गतिर्मया पुरा प्रथमं इतः पूर्वं कृतविवेचने प्रोक्ता सांख्यानां अव्यवसायात्मिकबुद्धि-
मतां सम्यक् ख्यायते ब्रह्मज्ञानं यथेति संख्या बुद्धिर्येषां ते सांख्यास्तेषां
स्थिरप्रज्ञानां कपिलमुनिप्रोक्तसंसारमुक्तिकारणरूपज्ञानयुक्तानां ज्ञानयोगेन, ज्ञानमेव
unimportance of Vedic rites and actions. Then again you
say, "Your duty is to perform action only" and thus
you inculcate the performance of actions. Again you say,
"Rise above the opposite pairs of feelings and resort to
the *satvic* principle, be unconcerned with getting and
losing, be self-possessed" and thus you enjoin renun-
ciation of action. On the other hand you have said,
"There is nothing more welcome to a Kshatriya than
a righteous war." How can I act according to these
conflicting precepts? Therefore, tell me with certainty
the one definite way whereby I may reach bliss
Your teaching till now has not calmed my mind.
I cannot decide for myself, so tell me which course is
better: war or renunciation?

Shri Krishna said:

3 Oh Arjuna, the method taught before (in the pre-
vious Chapter) is two-fold in this world: for the

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्रुते ॥

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

योगस्तेन प्रकृतिपुरुषविषयकं ब्रह्मप्राप्तिविषयकं शास्त्रश्रवणमनननिदिध्यासात्मकं यज्ञज्ञानं स एव योगस्तेन ब्रह्मनिष्ठा भवति । तथा च योगिनां निष्कामकर्म-परायणानां कृतकर्मफलानभिलाषिणां संध्योपासनादारभ्य निर्विकल्पसमाधिस्थि-तिपर्यंतं कर्मयोगेन कृतकर्मभिः श्रुतिस्मृत्युपदिष्टैर्ब्रह्मनिष्ठा भवति । अर्थात् सांख्याः सांख्ययोगविद्ः सांख्यनिपुणा ज्ञानयोगेन, योगिनः कर्मयोगिनश्च कर्मयो-गेन श्रुतिस्मृतिपुराणेतिहासप्रतिपादितकर्मभिर्ब्रह्मनिष्ठां ब्रह्मैक्यं ब्रह्मणि लयं गच्छन्ति अर्थात् द्वावेव ब्रह्मप्राप्तियन्थानौ न परस्परविरुद्धौ । सांख्यानां ज्ञानयोगेपि न कर्मसंन्यासः योगिनां कर्मयोगेपि न च ज्ञानसंन्यासः संभवति ॥ ३ ॥

पुरुषः कर्मणां अनारंभात् घर्णाश्रमधर्मांचितश्रुतिस्मृतिपुराणेतिहास-प्रतिपादितकर्मणां अरुणान्नैष्कर्म्यं कर्मराहित्यं सर्वकर्मत्यागशक्तिं न अश्रुते न प्राप्नोति । संन्यसनादेव संन्यासग्रहणादेव सिद्धिं ब्रह्मैक्यरूपां मुक्तिं न Samkhyas, through the Yoga of knowledge; and for the Yogins through the Yoga of action.

The Samkhyas keep the intelligence unsubmerged by worldly activities. Their name is derived from संख्या 'intelligence by which the Brahman is known ख्यायते well सम्पक्' They discriminate between nature and soul, which leads to the attainment of Brahman by the triple means of hearing (from scripture), cogitation and contem- plation. The sage Kapila founded this system. 'Yogins' are those who engage in all prescribed activities from the twilight prayers to transcendental contemplation without any desire for the fruits of these actions. Either path leads to realisation, so that the two are not contrary to each other: the Samkhyas resort to knowledge but do not forsake action, the Yogins resort to action but do not eschew knowledge.

4 One cannot reach freedom from action without performing actions (such as prescribed sacrifice etc.). One cannot attain final emancipation by mere renunciation.

ब्रह्मसंज्ञां लभाषान्तरोपेता

न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् ॥
कार्यते व्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

समधिगच्छति प्राप्नोति अर्थात् सांख्यैः सांख्यभिधज्ञाननिष्ठैर्योगिभिश्च सर्वैरेव
नैककर्मप्राप्तये ब्रह्मसाक्षाद्दियाय तु कर्माण्यनुष्ठेयान्येव कर्मणामारंभादेव सोपान-
क्रमशो नैककर्म कर्मसमाप्ति कर्मराहित्यं प्राप्नुवन्ति अर्थात्प्रम वाक्यं न व्यामिश्रं
न कर्मण कर्मापेक्षया योग्युक्तबुद्धिर्ज्यायसी न च योग्युक्तबुद्धेर्योग्युक्तबुद्धय-
पेक्षया कर्मप्रवृत्तिर्वा ज्यायसीति मयोपदिष्टं ॥ ४ ॥

स्यां चतुर्थश्लोकोक्ति इदमत्राह न हीनि—कश्चिदपि मानवः यस्मिन्कस्मिन्नपि
वर्णाश्रमधर्मे स्थितः क्षणमपि क्षणमात्रमपि जातु कदाचिदपि कस्मिंश्चित्स-
मवेऽपि अकर्मकृत् किमपि कर्म अकुर्वन् मनसा वाचा कर्मणा ज्ञानेन्द्रियैः
कर्मेन्द्रियैर्वा जाग्रत्स्वप्नयोर्वा किमपि कर्म अकुर्वाणो न तिष्ठति । सर्वो जनः
प्रकृतिजैर्गुणैरवशः सन् कर्म कार्यते सर्वदा सर्वकालं ज्ञानयोगजुषः सांख्याः कर्म-
योगजुषो योगिनोपि किमपि कर्म कुर्वन्त्येव नाऽकर्माणस्तिष्ठति तत्र प्रकृतिजा गुणाः
सत्प्रजस्तमांस्येव कारणं स्वयमनिच्छंतोपि प्रकृतिमायाजन्यगुणैः प्राक्तन-
कर्मानुवन्धेन स्वभावसिद्धैर्मध्यमहीनातिरिक्तप्रमाणेन प्रतिमनुष्यशरीरस्थितैः
परायत्ता अवशा अस्वतंत्रा जगत्कारणरूपप्रकृतिमायासमुद्भवैर्गुणैरवशः
पराधीनाः संतः सर्वेऽपि प्राणिनः कर्म कुर्वन्ति न च कर्मराहितं ज्ञानं,
न च ज्ञानरहितं किमपि कर्म संभवतीति ज्ञानकर्मणी मियोऽनुबंधयुक्ते
एकमेव यस्तु ॥ ५ ॥

Both Samkhyas and Yogins have to perform actions
which will lead them step by step to freedom or emanci-
pation. Thus my teaching is not 'equivocal': I have not
meant that the intelligence fixed in Yoga is superior to
action or that engagement in action is superior to such
an intelligence.

This statement is borne out by the next:

5 None (in whatever stage) can remain inactive
(either by thought, word, or act, waking or dreaming)
even for a moment, because all creatures are dependent
on Prakriti of the three principles goodness, passion
and darkness rooted in the constitution and coercing by
effect of previous actions); therefore all are helplessly
driven to action by them (whether willing or not).

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ॥

इन्द्रियार्थान् विमृढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

यस्त्विन्द्रियाणि मनसा नियम्याऽऽरभतेऽर्जुन ॥

कर्मेन्द्रियैः कर्मयोगमशक्तः स विशिष्यते ॥ ७ ॥

विमृढात्मा विशेषेण मूढ मूर्खताभिभूतं आत्मा मनो यस्य स यः कर्मेन्द्रियाणि वाक्पाणिपादपायूपस्थानि कर्णत्वचानेत्रजिह्वानासिकादीनि संयम्य दृढान्निगृह्य इन्द्रियार्थान् नानेन्द्रियग्राह्यविषयान्भोक्तुं मनसा स्मरन् चिंतयन् भिन्नभिन्नेन्द्रियग्राह्यविषया उपलब्धाश्चेत्तान्भोक्तुमिच्छति यावदनुपलब्धिस्तावत्कालमेव तद्विमुखत्वं, कर्मेन्द्रियसंयमात् कर्माणि कर्मेन्द्रियैश्चेन्न करोति तथाप्ययं मनसा तु करोत्येव । पतादृशो विमृढात्मा विशेषेण मूढः आत्मा अदृढं विकलं परार्थीनं मुग्धं आसक्तं बालवदस्थिरस्वभावं मनो यस्यासीत् पतादृशः स मनुष्यो मिथ्याचारः मिथ्या लोकबंधक स्वमहत्तास्थापनार्थं कृताडंबररूप आचार आचरणं यस्यासीत् विद्वद्भिन्नानिभिः कथ्यते अथात् कर्मेन्द्रियाणि निगृहीतान्यपि यावन्न मनसंयमस्तावत्पर्यंतं केवलं दंभो धूर्तता निष्फलप्रयत्नवत्त्वं वा कथ्यते ॥ ६ ॥

हे अर्जुन, अत एवाहं कथयामि यत् यस्तु य एव पुरप इन्द्रियाणि ज्ञानेन्द्रियाणि श्रोत्रादीन्द्रियाणि मनसा नियम्य निगृह्य यशीकृत्य असक्तस्तत्कर्मसु संगर्वाजितो ममत्ववर्जितः कृतकर्मफलकामविरहितः सन् कर्मेन्द्रियैर्वाक्पाणिपादपायूपस्थैः कर्मयोगमारभते कर्माण्याचरति स विशिष्यते उत्तमः श्रेष्ठ इत्युच्यते स एव सिद्धिमाप्नोति । उक्तं च भगवता पतंजलिना “योगश्चित्तवृत्ति-

6 He who controls the organs of action (like speech, hands feet and private organs) and yet contemplates (desires in his mind) the objects to be enjoyed by those organs, is bewildered in mind and a hypocrite.

In outer life he restrains the senses to show himself forth as a wise Yogin or perfect man, or simply because he is unable to indulge them, but in his mind he yearns for the object of each sense So in effect he has mentally committed all that Restraint of senses avails nothing so long as the mind is unrestrained.

7 But he who (free from egoism) controls the senses (of perception) by the mind, and performs the Yoga of action with the organs of action without feeling

१॥ न्यरोपेवा

नियतं कुरु कर्म त्वं कर्मज्यायो ह्यकर्मणः ॥
 शरीरयात्राऽपि च ते न प्रसिद्धयेदकर्मणः ॥ ८ ॥
 यज्ञार्यात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ॥
 तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥ ९ ॥
 सहयज्ञाः प्रजाः सृष्ट्वा पुरावाच प्रजापतिः ॥

निरोधः"। न स कृतकर्मभिः कृतकर्मफलैर्वा लिप्यते अतश्चानासक्त्या क्रिय-

माणेषु कर्मसु मनसोऽव्यापारे न ज्ञानहानिः ॥ ७ ॥

अतस्त्वं नियतं यदा यदा यद्यदुपस्थितं प्रसंगानुसारेण यत्प्राप्तं नित्यं नैमित्तिकं यद्यद्गणांश्चमधमंचितं कर्म तत् कुरु। यतो हि अवश्यं अकर्मणः कर्माऽकरणापेक्षया कृतं कर्मैव ज्यायः श्रेष्ठं वरं। अकर्मणः कर्माचरणविरहितस्य ते तव शरीरयात्रापि स्नानभोजनशयनविलासयैभयोपभोगादिकार्यप्रवर्तिर्देहनिर्वाहः संसारे प्रवृत्तिरपि न प्रसिद्धयेत् न सफलीभयेत् न चरितायां स्यात् ॥ ८ ॥

यज्ञार्यान् कर्मणोऽन्यत्र यज्ञनिमित्तं यानि कर्माणि क्रियन्ते तेनैव लोकः न कर्मबन्धनः यज्ञार्थं यज्ञबुद्ध्या फलाभिलाषविरहेण यानि कर्माणि क्रियन्ते तत्रैव मनुष्या न वद्धन्ते तानि कर्माणि तस्य बन्धहेतूनि न भवन्ति परं यानि कर्माणि फलाभिलाषपूर्वकं क्रियन्ते यज्ञकृते यज्ञमुद्दिश्य देवपितृकृते न क्रियन्ते तान्येष तस्य बन्धनरूपाणि खलु। अतः संगं फलाकांक्षां त्यक्त्वा परोपकारबुद्ध्या ब्रह्मार्पणवृत्त्या अहं कर्तेत्यभिमानविरहेण क्रियमाणेषु पुरुषो न वद्धयते। हे अर्जुन तदर्थं तस्मात्कारणात् मुक्तसंगः फलसंकल्पवर्जितः सन् कर्म यदा यदा यद्युपस्थितानि तानि कर्माणि समाचर कुरु ॥ ९ ॥

attachment, is the most worthy.

Patanjali has made it clear that Yoga is restraint of mental movement, योगश्चित्तवृत्तिनिरोधः। One does not deviate from wisdom by disinterested action in which the mind is not entangled (and attains absolution.)

8 Therefore perform the action enjoined (by attendant circumstances). For action is superior to inaction. You cannot even maintain your body without action.

9 Only those actions do not bind a man which are performed as a sacrifice i.e. for the good of others, dedicate them to the Supreme, without attachment to results All other actions bind man. Therefore, O Arjuna, perform actions (which fall due from time to time) without attachment (desire of reward).

अनेन प्रसविष्यध्वमेप वोस्त्विष्टकामधुक् ॥ १० ॥

देवान्भावयताऽनेन ते देवा भावयन्तु वः ॥

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

इष्टान्कामान् हि वो देवा दास्यन्ते यज्ञभाविताः ॥

तैर्देवा न प्रदायैभ्यो यो भुंक्ते स्तेन एव सः ॥ १२ ॥

पुरा कल्यादी प्रजापतिर्ब्रह्मा सहयज्ञाः यज्ञसहिताः प्रजा. ब्राह्मणादीन्
सृष्ट्वा च । अनेन यज्ञेन यज्ञसाहाय्येन आसक्तिविरहितं कृतेन यज्ञाख्येन कर्मणा
यूयं प्रसविष्यध्वं विविधाः प्रजाः पुत्रपौत्रादिरूपाः प्रजोपयोगीनि संसारषहानि
साधनानि प्रसूयध्वं । वो युष्माकमेव यज्ञ इष्टकामधुक् ईप्सितमनोरयपूति-
करोऽस्तु भूयादिति ॥ १० ॥

पुनश्च पंचभिः श्लोकैः प्रजापतिना प्रजाभ्य आज्ञापितं विवृणोति । अनेन
यज्ञेन यज्ञादिकर्मणा देवान् इन्द्रादिदेवान् यूयं भावयत यजत तर्पयत हवि-
र्भागैर्वर्धयत पुनश्च ते इन्द्रयमवरुणकुबेरादिदेवा अपि युष्माकं यजनेन संतुष्टाः
संतः वो युष्मान् भावयन्तु पर्जन्यादिदानैरन्यैर्बहुभिः कर्मभिश्च शृष्ट्यन्नसंता-
नैश्वर्यवैभवादिमुखप्रदानेन वर्धयन्तु रक्षन्तु । देवाश्च यूयं च परस्परं भावयन्तो
वर्धयन्तो रक्षन्तः परं सर्वश्रेष्ठं श्रेयः कल्याणमाप्स्यथ प्राप्स्यथेति प्रजापति-
राज्ञापयामास ॥ ११ ॥

यज्ञभाविता यज्ञैर्घृतितास्तोषिता देवा वो युष्मभ्यं हि अवश्यं इष्टान्का-
मानीप्सितवैभवान् विधिधैश्वर्यसुखानि च दास्यन्ते भवतां पुत्रपशुधनैश्वर्यकामनाः
पूरयिष्यन्ति । तैर्देवैः दत्तानघैश्वर्यधनवैभवादीन् पभ्यो देवेभ्यः अप्रदाय

10 Brahma formerly (at the beginning of the cycle) created mankind together with the sacrifices (actions) and said: "Propagate yourselves by this (sacrifice, disinterested action). May this (sacrifice) yield to you desire."

11 Five more stanzas embody Brahma's injunction to his creatures. Gratify the gods (Indra etc.) with this sacrifice, and may the gods, so gratified, gratify you (with rain etc. conducive to prosperity and selfpropagation). Thus you and the gods, gratifying (nourishing, protecting) mutually, will attain supreme felicity.

12 The gods, gratified by sacrifice, will fulfil your desires (such as sons, cattle, wealth, food etc.) That

अध्यायान्तरोपेता

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ॥
 भुञ्जते ते त्वयं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥
 अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ॥
 यज्ञाद् भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

पंचमहायज्ञैर्यलिदानेन वैश्वदेवाग्निहोत्रादिभिर्नित्यनैमित्तिककर्मभिर्यज्ञादिकार्यैः प्रतिदिनभोजनादिकस्य नैवेद्यादिभिर्प्रदायाऽसमर्प्य यो मूर्खस्तैर्देवैर्दत्तांस्तानुप-
 मुंक्ते स्वशरीराय कुडुंविभ्यधोपयुनक्ति स स्तेनश्चौर एव ज्ञेय इति भगवान्
 प्रजापतिरवादीत् ॥ १२ ॥

पुनश्च भगवान् प्रजापतिः प्रजा आशापयामास—यज्ञशिष्टाशिनः नित्यनै-
 मित्तिकयज्ञैर्भ्योऽवशिष्टं यज्ञशिष्टमभ्रन्तः पचमहायज्ञावशिष्टं प्रतिदिनं गृहस्थैः
 क्रियमाणैः कंडनीपेपणीचुल्ल्युदकुंभीमार्जन्युत्थपंचसूनादोषपरिहारकवेदाध्ययन-
 होमातिथिपूजनतर्पणवलिप्रदानारूपपंचमहायज्ञैर्भ्योऽवशिष्टमन्नमभ्रन्तो नित्यनैमि-
 त्तिकयज्ञावशिष्टं भुजानाः सन्तः यदा यज्ञावशिष्टं भुंजते तदैव ते मनुष्याः
 सर्वकिल्बिषैः पंचसूनाजनिर्तैरन्यैर्मनोवचनकर्मभि कृतैः सर्वपापैर्मुच्यन्ते । परं ये
 मनुष्या आत्मकारणात् स्वस्य स्वकुडुंविनां कृते नित्यभोजनार्थमन्नादिकं पचन्ति
 न च देवादिभ्यः देवादिनिमित्तं, ते पापा पापाचारा. सन्ति पुनश्च ते तु
 ध्वं भुंजते सर्वथा पापभागिनो भवन्ति ॥ १३ ॥

अत्रात् रसरक्तमांसमेदोमज्जास्थिपरिणामादीयाद् भूतानि पंच महाभूता-
 नुबन्धीनि शरीराणि भवन्ति समुत्पद्यन्ते । अन्नसंभवः अन्नोत्पत्तिः पर्जन्या-
 (ignorant) man must be considered a thief who enjoys
 (by self and family) what is given by the gods without
 offering it to them (through Vaishvadeva, Agnihotra
 and other 'great sacrifices' five in number, through pious
 acts daily and occasional.)

13 Those who enjoy what remains after per-
 forming the daily and occasional sacrifices, are freed
 from all sins. But those who cook only for themselves
 (and their families, and not for the gods), incur sin.
 'All sins' denote those committed by thought,
 word and deed. They include the involuntary harming
 of insects by the five kinds of implements (mortar and
 pestle, grinding stones, broom) पञ्चसूनादोष
 the daily life of all householders.

14 From food are produced all creatures; from
 rain is produced the food; from sacrifice proceeds the

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ॥

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

इवति, पर्जन्यो मेघश्च यज्ञाद्भवति, यज्ञश्च कर्मसमुद्भवः अर्थात् कर्मैव जगदुत्पत्तिस्थितिकारणं, विना कर्म यज्ञाद्यभावस्तेन च जगद्विनाशस्तस्मात्केनापि कदाचिदपि नित्यनैमित्तिककर्मपरिहारः कर्मराहित्यं दुःशकमेव । १४ ॥

कर्म-सर्वप्रकारा ब्रह्मांडस्थप्राणिनां प्रवृत्तिः ब्रह्मोद्भवं ब्रह्मरूपा ज्ञानरूपा ये वेदा. ते एव उद्भव. उत्पत्तिर्यस्य तत् अर्थात् वेदेभ्य एव तस्योत्पत्ति प्रवृत्तिर्विस्तारो वा विद्यते तादृशं कर्मास्तीति विद्धि जानीहि। ब्रह्म च अक्षरसमुद्भव अक्षरः नाशधर्मविरहित. अजन्मा य. शिषो महेश्वर. स एव समुद्भव उत्पत्तिर्यस्य तादृशं विद्धि । तस्मात् सर्वगतं आब्रह्मस्तं वपर्यंतप्राणिमात्रेषु व्याप्तं यदक्षरसमुद्भवं ब्रह्म नित्यं यज्ञे मंत्रक्रियादिरूपेण इन्द्रियमस्त्र्यादिदेवहूपेण यजमानाचार्यहोत्रध्वर्युसंभारादिसर्ववस्तुरूपेण प्रतिष्ठितं स्थितमस्तीति जानीहि ॥ १५ ॥

rain, sacrifice results from action.

Food is metabolised into blood and other tissues of the bodies of all creatures, 'भूतानि', so called because their bodies are formed of the transformations of the five 'great elements' एव महाभूतानि. The stanza shows that action is the cause and mainstay of the universe. Without action there would be no sacrifices and the worlds would perish. Hence none can at any time live without going through the necessary actions constant or casual.

15 Know that action is produced from the Vedas, and the Vedas are produced from the Immutable (Lord Shiva) Therefore the all pervading Brahman (the Lord) is ever present in sacrifice.

Action includes the several activities of all creatures in the universe It proceeds from the knowledge (which is the same as Brahman) enshrined in the Vedas. 'All pervading', present in every object from the Creator to a pillar downwards; it is this Spirit which has its origin in the Immutable. Sacrifice is action accompanied by *mantra* offered to Gods like Indra, Yama, the Sun etc.

द्वयं ग्लभापान्तरोपेता

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ॥
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

एवं अक्षरेण परमेश्वरेण प्रवर्तितं ब्रह्मांडरूपं चक्रं इह जगति जीवमानो यो मनुष्यः ब्राह्मणादिवर्णाश्रमधर्मानुसारेण स्वस्वकर्माणि कुर्वन्न अनुवर्तयति न अनुसरति यक्षादिकर्माणि परमेश्वरनिर्मितयज्ञादिकर्माणि न करोति न कारयति स्वस्ववर्णाश्रमधर्मानुसारिकर्मभिर्वञ्चं यज्ञेन वृष्टिदृष्टेरन्नोद्भवोऽघ्रात्प्राणिनामुत्पत्तिरिति क्रममाप्तजगदुत्पत्तिप्रवृत्तिरूपयज्ञक्रिया न करोति न कारयति न स्वयमनुसरति नान्यान्प्रेरयति स मनुष्यः अघायुः पापरूपं भूभाररूपं आयुर्जीवितं यस्य तादृशोऽस्ति । इन्द्रियारामः वाक्पाणिपादपायूपस्थादीन्द्रियवैभवसुखमात्रैकपरायणः त्यक्तनित्यनैमित्तिककर्मा इन्द्रियार्थेष्वेवासक्तः अयज्ञशिष्टान्नवर्धितपशुरूपदेहः देवपित्रतिपितृव्यैवाविरहेण देवपित्रतियोनां शापदग्धकायः स मनुष्यो हे पार्थ अर्जुन मोघं वृथा जीवतीति जानीहि । अर्थात् स्नानसंध्यातर्पणवैश्वदेवदेवपित्रतियूपजनभादनित्यनैमित्तिकयज्ञादिकर्मशून्या मनुष्याः परमेश्वरप्रवर्तितजगत्तत्त्वकर्माद्विद्वद्वृत्तयः परमेश्वरनियमविरुद्धाचरणा एव । सृष्टिक्रमविरुद्धकर्माणां तेषां मनुष्योचितकर्माद्विद्येन व्यष्टिसमष्टिरूपेण विनाश एव निर्मितः न तेषां जन्मभिः सृष्टेः कल्याणमिति जानीहि ॥ १६ ॥

in the presence of the sacrificer directed by the priests representing different Vedas and in the plenitude of all necessary materials.

16. O Arjuna, he who does not follow the wheel (of the world) which is thus going on, is leading a sinful life, seeking his enjoyment in the (objects of the) senses and he lives in vain.

'Going on' prompted by the immutable Supreme Lord. Following 'the wheel' means obeying its rules oneself and making others too obey them. 'Sinful', as if a burden to the world. 'Seeking his...senses': not doing his daily and occasional duties, engrossed in sense-objects; like the brute's his body is not built by the remains of food which has been offered to the Gods; accursed therefore by Gods, ancestors and guests as he never serves these. Such men are not promoting the welfare of the world by anything that they do.

यस्त्वात्मरतिरेव ' स्यादात्मतृप्तश्च मानवः ॥

आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

इन्द्रियारामस्य सेंद्रियतुष्टिमेव मनुष्यकर्तव्यपूर्तिं मन्यमानस्य जीवन्वै-
 र्यर्थं दृढयज्ञाद् यस्त्वात्मेति-यस्तु यो हि इन्द्रियाराम इन्द्रियार्थपरायणो
 मनुष्य आत्मरतिः स्वशरीरस्वकुटुंबिजनप्रीतियुक्त एव स्यात् अस्ति, परमे-
 श्वररचितसृष्टिनिधमानुसारं जगतोर्थेपि स्वकर्तव्यं यज्ञादिरूपं किमप्यस्तीति
 न स्वीकरोति स्वार्थैकपरायणोस्ति. पुनश्च य आत्मतृप्त स्वशरीरस्वकुटुंबिजनेभ्यः
 कृतकर्मभिरेव स्वकर्तव्यपूर्तिं मन्यमानोस्ति न च जगतोऽर्थे स्वकर्तव्यं किमप्य-
 स्तीति स्वार्थवशः। पुनश्च आत्मनि एव संतुष्टः स्वशरीरस्वकुटुंबिजनसुख-
 वैभवेभ्यस्तमृद्धिप्राप्त्या एव संतुष्टो यो मानवोस्ति तस्य मनुष्यस्य कार्यं न
 विद्यते तस्योत्पत्तिरस्तित्वं जीवितं मरणं च सर्वं वृथैव न कोप्युपयोगो विश्वस्य
 तस्य जीवितेन। अर्थात् यज्ञादिकर्माणां मनुष्यदेवविप्रतिथिज्ञोचानां चापकार-
 स्तस्य स्वार्थोद्यस्योदरंभरवृत्तेरवायुप इन्द्रियारामस्य मनसि न स्वजीवित-
 हितातिरिक्तं कर्तव्यं विद्यते अत एव तादृशस्य जीवितं च जगतो भाररूपमेव
 न विश्वोपकारकं न लोकसंग्रहरूपं वेति ॥ १७ ॥

17 But the man who rejoices in himself, is satis-
 fied in himself and is content with himself, has nothing
 to do.

This confirms that he lives a useless life who thinks
 that a man's duty is merely to please his senses (Our
 interpretation differs from that of all others) ' Rejoice-
 in himself': i.e. in his body and in the pleasure of his
 family, so selfish as to deny that any sacrifice is due
 from him to the world in accordance with God's ordi-
 nances in the universe. 'Satisfied in himself' or in
 whatever is done by his body or his relations, thinking
 nothing is due from him to the world 'Content with
 himself': pleased only if he and his friends are happy
 and prosperous. 'Nothing to do'. it is all the same for
 the world whether he was born, lives or will die.

षट्पांगलभाषान्तरापेता

नैव तस्य कृतेनाऽर्थो नाऽकृतेनेह कश्चन ॥
 न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥
 तस्मादसक्तः सततं कार्यं कर्म समाचर ॥
 असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥ १९ ॥

पुत्रश्च तदेव दृश्यति नैत्रेति तस्य मानस्य कृतेन न कोऽप्यर्थः तादृशेन स्वार्थैकपरायणवृत्तिना इन्द्रियारामेण मनुष्येण लोकलज्जया कीर्तये स्वार्थसिद्धये वा कान्यपि कर्माणि कृतानि चेतने न जगतः कल्याणं नोपयोगो न फलं । तथैव तस्य स्वार्थवृत्तेर्मनुष्यस्य अकृतेन अपि न कोऽप्यर्थः तादृशेन स्वपुत्र-कर्मैकपरायणेन स्वार्थबुद्धिना यज्ञादिकर्माणि न कृतानि तेनापि तस्य जगतो न कोऽप्यर्थः न किमपि फलं न किमप्यकल्याणं । अस्य एतादृशस्य स्वार्थैक-बुद्धेर्मानवस्य स्वपुत्रकलत्रपशुवनगृहक्षेत्रादिसुखमेव जीवनसाफल्यं मन्यमानस्य सर्वभूतेषु न कश्चित् अर्थव्यपाश्रय अर्थात् तादृशेन मनुष्येण तत्कर्मभिर्वा सर्वभूतानां सर्वप्राणिनां न किमपि कल्याणं कर्मसाफल्यं उपयोगो वा ॥ १८ ॥

उपर्युक्तश्लोकेषु वर्णितस्वात्मप्रीतिस्थातमृत्युतिस्वात्मनुष्ठियुक्तस्य देहात्म-पुत्रकलत्रचनादिलंसारप्रलोभनपरायणस्य स्वार्थैकसाधकस्य कर्मवैफल्यं प्रतिपाद्य-कार्यप्रकारेण कीदृशवृत्त्या कर्माणि विदधोत तत्तस्मादसक्त इत्यनेन व्यक्तिक-तस्मात् उपरिवर्णितवन्न आत्मरतिः स्यात्सुखेषु प्रीतिमान्, आत्मतृप्तः

18. Whether such a man performs actions or not, it is valueless, because by him has no creature to achieve any interest.

(Similarly in this and the next we differ from other commentators.) 'Such': selfish, sensual, 'performs' through fear of censure, for fame or out of an ulterior motive; 'valueless': not for the world's welfare; 'or (performs) not': *scil.* sacrifices etc (he is engrossed in his own family and it is immaterial if he does not perform anything.) 'By him', *i.e.* by one engrossed in the welfare of his family (or by such a man's works; here अन्य-धनेन मनुष्येण and सर्वभूतेषु:सर्वभूतानां)

19 Therefore, without attachment, always perform the action which has arisen as a duty. He who performs action without attachment reaches the Supreme Lord.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ॥
लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥ २० ॥

स्वात्मोपलब्धसुखैः स्वात्मानं कृतकृत्यमन्यः, आत्मसंतुष्टः स्वात्मोपभुक्तसुखैः प्रसन्नो मानवः निष्फलजीवितः कथ्यते एतस्मात् कारणात् त्वं असक्तः सन् कार्यं कर्म यद्यद्यदा यदा कर्तव्यं, नियतं कर्म समापते तत्तत्सर्वं सततं यावज्जीवं समाचर इन्द्रियाणि मनसा नियम्य अनासक्तिमान्, सन् कस्मिन्नपि कर्मणि स्वार्थबुद्धिहीनो भूत्वा कर्मफलाशां परित्यज्य मुक्तसंगः सन् कुरु । यतः संसारे घर्णाश्रमधर्मप्रवृत्तोऽपि स्वार्थबुद्धिविरहेण असक्तः पुत्रकलत्रैश्वर्यादिसुखैः प्वलुब्धो यः पुरुषः यः कोपि मनुष्यः परमेश्वरार्पणबुद्ध्या जगत्कल्याणवृत्त्या श्रुटिनियमाननुसरन् नित्यनैमित्तिकसंसारव्यवहारोचितानि कर्माणि कुर्वन् पर अक्षरब्रह्मरूपं जन्ममरणरहितं महेश्वरं हि अग्र्यं आप्नोति प्राप्नोति ॥ १९ ॥

मुक्तसंगेनाऽनासक्त्या क्रियमाणैः कर्मभिः सिद्धिं घर्णयति कर्मणैवेति-कर्मणा एव अनासक्त्या स्वार्थबुद्धिविरहेण कृतकर्माणां जनकादयः संसारव्यवहारस्थिता अपि संसिद्धिं ब्रह्मैक्यप्राप्तिरूपां मोक्षाभिधां सिद्धिं आस्थिताः प्राप्ताः । नाहं जनकादिकोटिमापन्नः सर्वथा न मे त्यागवृत्तिनितांतं वा संसारव्यवहारासक्तोऽहं न मुक्तसंगो वा अतोऽहं कथं असक्तः सन् कर्माणि कर्तुं शक्नुयां इत्याशंकायां मागीतरं दर्शयन्नाह लोकेति-लोकसंग्रह एव लोकानां धर्मं प्रवर्तनमधर्मान्निवर्तनं पतादशो यो लोकसंग्रहस्तं संपश्यन् अहं विद्वान् महान् शूरो राज्यकर्ता राजकुलोत्पन्नः

‘Therefore’, since a self-bound man lives in vain; ‘without attachment’ or self-interest, controlling the senses by the mind. ‘Performs’ selflessly; without attachment’, unsubsdued by the glamour of selfish happiness; ‘action’ though incidental to his class and stage in life, offering it to the Divine, and conducive to the world’s welfare as it is in conformity with the ordinances of the universe.

The result of selfless action is absolution:

20 Janaka and others reached perfection through action alone. For the sake of the proper government the world, too, you must perform action

‘Reached’ though engaged in worldly activities. You might ask, “I have not reached the level of men like Janaka; I can’t renounce worldly work entirely, nor

चंद्रयंटांगलभापान्तरोपेता

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ॥
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

क्षत्रियः स्वपराक्रमेण जगति विख्यातनामा सोहं लोके व्यवहारे कानि कीदृशानि कर्माणि करोमि यानि लोका अनुसरेयुरिति विचार्यापि सामयिकानि सर्वाण्यन्यानि वा कर्माणि कर्तुमर्हसि ॥ २० ॥

'तमेव हेतुं विशेषेण दृढयति—श्रेष्ठ' विद्याजातिकुलगोत्रकर्मादिभिर्जगति ख्यातनामधेयो मनुष्यो यद्यच्छुभाशुभं प्रशस्यं गर्हितं वा कर्म कर्माणि आचरति इतरो जनो लोकः तमनुसरंस्तमादर्शभूतं मन्यमानस्तत्तत्कर्म तेन महापुरुषेणाचरितानि कर्माणि आचरति करोति तत्तत्कर्माचरणे लोकानां मनोवृत्तिर्जायते । स श्रेष्ठो महानप्रणी राजकर्ता ख्यातकीर्तिर्जनो यत् यद्यत्कर्म, प्रमाणं कुरुते आचरणीयमिति स्पष्टयंतेन प्रमाणयति शास्त्रसिद्धं शास्त्रविरुद्धं वा शुभमशुभं वा श्लाघ्यं निन्दितं वा हेयमुपादेयं वा स्वयमाचरति लोको जनसमाजस्तत् तत्कर्मानुष्ठानमेव श्रेयस्करं मन्वानोऽनुवर्ततेऽनुसरति विश्वस्तः सन् कुरुते ॥ २१ ॥

am I too greatly engrossed in it; still less is attachment absent from me. How then am I to work unattached?" The reply is "For the sake, etc." The proper government is by inculcating good and restraining from evil. "I am learned and heroic, a ruler born in a royal warrior family, world-famous by my prowess; what example shall I set the people?" Thus should you think before acting in the world.

The motive adduced above is further corroborated:

21 Whatever a great man does, that other men do; the people follow the standard he sets. 'Whatever' good or bad. 'Great man': famous for his learning, caste, family, tribe, action etc. 'Other men do,' taking that great-souled one as their ideal, being prompted to imitate him. 'Sets' by his own action, lawful or unlawful, praiseworthy and imitable or the reverse of these. Society gets such faith in him that they think whatever he does it will conduce to their own welfare to do.

न मे पार्यास्ति कर्तव्यं त्रिषु लोकेषु किंचन ॥
 नानवाप्तमवाप्तव्यं प्रवर्तेऽथ च कर्मणि ॥ २२ ॥
 यदि गहं न वर्तेयं जातु कर्मण्यतन्द्रितः ॥
 गम वर्त्मानुवर्तेरन् मनुष्याः पार्थ सर्वशः ॥ २३ ॥

स्वकीयदृष्टान्तेन तमेव विशदयति—हे पार्थ अर्जुन, मे मम त्रिषु लोके किंचन कर्तव्यं नास्ति किमपि कर्म करणीयमिति न विद्यते । यतोऽहं ब्रह्मण महेश्वरे ऐश्वर्यं गतो ब्रह्मणि निष्ठो ब्रह्ममयोऽस्मि । त्रिषु लोकेषु मम किंच वस्तु अनवाप्तं अप्राप्तं अनुपलब्धं न । तथैव त्रिषु लोकेषु पतादृशं किमा कर्म वस्तुजातं या न विद्यते यत् मे अवाप्तव्यं प्राप्तुं योग्यमस्ति यत्प्राप्तये ह्यनुसृतो भवेयमिति । अथच तथापि अहं कर्मणि यदा यदा यत्कर्मा स्थितं भवति तत्तद्विहितं कर्तुं लोकसंप्रहार्थमेव प्रवृत्तो भवामि ॥ २२ ॥

यदि अह अतन्द्रितः तत्रा प्रमादस्तद्रहितो भूत्वा अप्रमत्तं अनलस सावधानः सन् कर्मणि जातु कदाचित् क्वचिदपि अपयादरूपे प्रसंगेपि कर्मणि न वर्तेयं चेत् तदा हे पार्थ अर्जुन मनुष्याः प्रजा मम वर्तमं मयांगीकृतं मयाऽऽचरितं मार्गं सर्वशः सर्वप्रकारेण यं यं मार्गमहं स्वीकुर्यां यद्यत्कर्माऽऽचरणमहमनुसरेयं तं तं मनुष्या अनुवर्तेरन् अनुसरेयुः अत कारणाद् व्यवहारे लोके ऐहिकामुष्मिकादिकर्माणि प्रमादहीनः सन् प्रतिकर्मणि प्रवृत्तं सततं प्रवृत्तो भवामि ॥ २३ ॥

He holds forth his own action as an example in point:

22 O Arjuna, there is nothing in the three worlds that I have to do (as I am one with Brahman and the supreme Lord) There is nothing unobtained that I want to obtain, still I perform actions (Though there is no necessity for me to perform actions, I am engaged in them, to lead men on the right path of duty.)

23 For if I should not at any time (even when liable to censure) be carefully engaged in action, mankind would all follow my example (Therefore I am ceaselessly engaged in works designed for this world and the next, as each falls due)

द्विग्लभाषान्तरोपेता

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ॥
 संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥
 सक्ताः कर्मण्यद्विद्वांसो यथा कुर्वन्ति भारत ॥
 कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥
 न बुद्धिभेदं जनयेदज्ञानां कर्मसंगिनाम् ॥
 योजयेत्सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥ २६ ॥

यदि अहं कर्म न कुर्यां चेत् तदा कर्मलोपेन यज्ञादिकर्मविनाशेन घृष्टधाद्य-
 भाषादिमे मयाऽऽचरितमार्गानुष्ठिता लोकाः श्रीकृष्णस्याचरणमेव प्रमाणमिति
 मत्वा स्वस्ववर्णाश्रमोचितकर्मग्रहिर्बुद्ध्या भूत्वा उत्सीदेयुर्नश्येयुः । कर्मसु नष्टेषु
 यज्ञादिक्रियालोपेन प्रजा वर्णसंकरा भवेत् तदा तत्संकरदोषस्य कर्ता अहं
 स्यां पुनश्च वर्णसंकरदोषेण अहं इमाः प्रजा उपहन्यां प्रजानां लोकानां
 विनाश एव स्यात् तदा प्रजानां विनाशकदोषो मच्छिन्नस्येवाऽऽपतेत् ॥ २४ ॥
 अविद्वांसः सामान्याः संसारव्यवहारमग्रा जनाः कर्मणि विविधैहिका-
 मुष्मिककर्मसु सक्ता लुब्धाः प्रीतिमंतः कर्मोत्पन्नसुखदुःखाभिभूताः संतः कर्माणि
 यथा कुर्वन्ति कुर्युः हे भारत अर्जुन विद्वान् शास्त्रज्ञो लोकसंग्रहं चिकीर्षुः स्वाच-
 रणेन लोका अपि स्वस्वकर्मणि प्रवर्तेरन्निति कामयमानो विद्वान्मनुष्यः असक्तः
 सन् तत्तत्कर्मसु अलुब्धः अनासक्तः तत्तत्कृतकर्मफलाभिलाषवर्जितः अनहंकार-
 विमूढात्मा सन् सामान्यमनुष्यवत् लौकिकानि कर्माणि कुर्यात् ॥ २५ ॥
 अज्ञानां तत्प्रज्ञानहीनानां कर्मसंगिनां परंपरया प्राप्तसर्वकर्मप्रवृत्तानां जनानां
 बुद्धिभेदं न जनयेत् । तत्प्रज्ञानेन ब्रह्मज्ञानेनैव मोक्षोस्ति न केषलं कर्मभिरिति

24 These worlds would be plunged into disaster;
 if I do not perform action. I would be the author of the
 confusion of functions and would doom mankind to des-
 truction.

'Disaster', eg for want of rain consequent on the
 cessation of sacrifice (*vide supra* for 'the cycle of the
 world.') As men would follow me in this abstention, I
 would be responsible for the resulting confusion and ruin.

25: Just as, O Arjuna, the ignorant act from attach-
 ment to action, so the wise man should act without
 attachment, desiring the welfare of mankind (in order
 that mankind may follow his example).

26 (Though) fixed in Yoga, a wise man should

प्रकृतेर्गुणसंमूहाः सज्जन्ते गुणकर्मसु

॥

तानकृत्स्नविदो मन्दान् कृत्स्नविन्न विचालयेत् ॥ २९ ॥

प्रकृतेर्भगवन्मायाया गुणसंमूहा गुणैः सत्त्वादिगुणैः संमूहाः सम्यक् मुग्
संसारं देहपुत्रकलत्रादी मोहावृताः तेज्ज्वात्मभावं मन्यमानाः गुणकर्मसु सत्
दिगुणेषु तत्कार्येषु च सज्जन्ते आसक्तिं भजन्ते आत्मीयबुद्धिं सर्वत्र कुर्वन्
तान् अकृत्स्नविदः संपूर्णत्वेन ब्रह्मतत्त्वाऽनभिज्ञान् अत एव मन्दान् मन्दमर्त
मांयया कुण्ठितबुद्धीन् अज्ञान् कृत्स्नविन् परिपूर्णात्मतत्त्वज्ञो ब्रह्मज्ञो
according to the proportion of each quality present
them, and 'of actions' meaning the distribution of pe
ception, audition etc. as inherent to the eye, the e
etc. respectively. One who discriminates thus, thinking
that the principles of *Maya* determine all works of th
body and the senses and that men are not the crea e c
the principles and their working (since the feeling '
am the doer' is a delusion), knows that it is Prakrit
which carries out all action and understands that he i
not the doer or enjoyer nor is the family his property
His wisdom is that of the knower of Brahman, he i
not entangled in the world process. He resolves every
thing into the thought, 'The principles exist for their
objects.' Men characterised by the natural qualities o
goodness etc. are attracted to men similarly characteri-e
they act and exist only as bound by those qualities.
(We might recall a subtle as-ociation of meaning 'गुण-
string or binding material) Their mutual action and re-
action are thus determined; their association as son and
father, wife and husband etc is thus specified. So under-
standing the matter, one knows all this is a play of
the Lord's inscrutable power माया; one is not attached
to the body, family etc. or to their activities nor led
away by their glamour. One no longer labours under
the illusion that the body is the doer and enjoyer.

29 Those who are deluded by the three qualities

संस्कारान्तरोपेता

मयि सर्वाणि कर्माणि संन्यस्याऽध्यात्मचेतसा ॥

निराशो निर्ममो भूत्वा युद्धथस्व विगतज्वरः ॥ ३० ॥

कालयेत् कर्मभ्यः कर्मनिष्ठायाः न प्रचालयेत् न चराधयेत् । कर्म, कर्म-
 कर्ता सर्वं मिथ्यैव त्वमहं सर्वं लोकाश्च ब्रह्मरूपिणोऽतः केन न किमपि
 कर्म कर्तुमर्हमापश्यकं वा इत्यादिभिर्वाक्यैः अग्रप्रज्ञान् स्वस्वकर्मभ्यो
 विक्षेपयेत् प्रयुत सामान्यमानवान् कर्मप्रशंसयाऽऽचरणेन च कर्मस्वैव
 वर्तयेत् ॥ २९ ॥

३० कृत्स्नतत्त्वविदसि ब्रह्मज्ञोसि अतः सर्वाणि कर्माणि अध्यात्मचेतसा
 ज्ञानयुक्तबुद्ध्या ज्ञानदृष्ट्या मयि ब्रह्मरूपिणि अहरे महेश्वरे मयि संन्यस्य
 कर्म्यं ममान्तर्गमोश्वर पत्र कर्ता नाहमिति बुद्ध्या अर्पयित्वा ब्रह्मरूपिणि
 समा मनि सरेकमेणां सनपणे । निराशो फडाकांक्षाविरहितो भविष्यसि
 ता निरेम अय मे भ्राताऽयं मे गुहर्वन्धुरिदं मया कृतमिमे मया इता
 न्यादिमाषजिरहितो ममत्वशूयो भविष्यसि तथाभूतस्य पश्चाद्विगतज्वर गत
 शर्मनापो गतशोक्रदुःखतोहो भूत्या युष्यस्व ॥ ३० ॥

of Nature, become attached to the actions of those qualities
 The man of perfect knowledge should not unsettle these
 ignorant men of imperfect knowledge (from their res-
 pective duties)

'Deluded' ascribing selfhood to the body, family
 etc 'Become attached,' confounding one's self with all
 that Imperfect knowledge is defective knowledge of the
 Supreme; 'ignorant' with intellect dulled by *Maya*
 'Unsettle', by the old doctrine that everything is illusion;
 that 'everything being Brahman, none has to do any-
 thing Ordinary folk have to be persuaded to act by
 praising action

30 Therefore, surrendering all actions to me, by
 joining your mind to the supreme Self, and becoming
 freed from the desire of reward and freed from egoism,
 engaged in duty without grief.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि भागशः ॥

अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

बुद्धिभ्रमं नोत्पादयेत् किमुत युक्त योगयुक्तात्मा योगसंनिविष्टः यः
सर्वं ब्रह्ममयं विश्वं पश्यन्नपि विद्वान् नित्यतैमित्तिकानि कर्माणि
कराणि सर्वकर्माणि आचरन् कुर्वन् सन् स्वाचरणेन लोकान् योजयेत्
प्रेरयेत् ॥ २६ ॥

प्रकृतेः भगवद्ब्रह्मरूपिमहेश्वरमायाया गुणैः सत्त्वरजस्तमःसंज्ञकैः
न्यूनातिरेकमध्यमादिभेदेन जगति दृश्यमान्यैः यथा च विद्यमानं जगत्
नतमोभिः अधिकरजोमध्यमसत्त्वहीनतमोभिः अधिकतमोमध्यमसत्त्वहीनरजो
इत्यादिभेदैर्मनुजेषु विद्यमानैरत एव भागशः व्यक्तिस्मष्टिषु च नानाभेदैर्विभक्तैश्चि
भिर्गुणैः देहेन्द्रियद्वारा कर्माणि क्रियमाणान्येव सन्ति अर्थात् सर्वाणि कर्माणि
मनुष्यः स्वेच्छया स्वबुद्धिपूर्वकं न करोति प्रत्युत प्रकृतिमायासंभवैर्न्यूनाधिका
दिभेदेन सर्वत्र विभक्तैस्त्रिगुणैः पूर्वजन्माजितप्रारब्धवशात् कर्माणि सृष्टिनिय
मानुसारेण भवन्ति परंतु अहंकारविमूढात्मा अहंकारो देहपुत्रकलत्रादीं योऽभि
मान आत्मनो भिन्नेषु देहपुत्रकलत्रादीं आत्मबुद्धिरहंमत्वभावस्तेन विमू
मोहवशगतं आत्मा मनो यस्यासीं मनुष्यः अहं कर्ता मयायं पुत्र उत्पादितं
ममयं पुत्रः कलत्रं धनं धान्यं गृहं इति मन्यते चस्तुतः स किमपि कर्तुमशक्त
परवानेव ॥ २७ ॥

prompt others to all kinds of actions by his own (ex
emplary) conduct, and not unsettle the minds of the
ignorant who are attached to action.

'Fixed in yoga', seeing the Brahman in everything
(so far as he is concerned). 'Unsettle the minds' by
preaching that knowledge of the Brahman alone leads
to salvation and not any kind of action. 'The ignorant'
those who are not ripe for true knowledge; 'attached
to action', going through certain sets of rituals from
generation to generation.

27 Actions are performed by the three qualities
of Nature (acting) in different proportions, but one whose
mind is deluded by egoism thinks that he is perform-
ing them.

'Qualities' goodness, passion and darkness of Nature

कथाषान्तरापेता

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ॥
गुणा गुणार्थं वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

हे महाबाहो अर्जुन उपर्युक्तप्रकारेण मायाजनितगुणैरेव विश्वं प्रचलतीति
गुणकर्मविभागयोः सत्यादिगुणैर्न्यूननाधिकरूपादिभेदैर्बिभक्तं ये जीवा-
विभागो वैचिध्यं तथा चक्षुश्रोत्रादीनां दर्शनश्रवणादिरूपाणि यानि
स कर्मविभाग इत्येव तत्त्ववित्तु मायागुणैः कारणोभूतैरेव देहेन्द्रियक-
भवंति न च गुणानां तत्कृतकर्मणां च कारणं मनुष्याः, जीवानामहं-
त्वाभिमानस्तु मिथ्याज्ञानजन्य एव प्रकृतिरेव सर्वं करोति नाहं कर्ता न
का न मे पुत्रकलत्रादिकमिति तत्त्ववित्तु एतद्ब्रह्मज्ञानिजनक्षेपतत्त्वज्ञो ज्ञानी,
गुणार्थं वर्तन्ते इति मत्वा संसारे न सज्जते । गुणाः सत्यादिगुण-
मनुष्याः गुणार्थं प्रकृतिसंभवान् स्थसमानसत्यादिगुणवतो मनुष्यान्प्रति
तत्तद्गुणेषु निबन्धनार्थं एव वर्तन्ते प्रवर्तन्ते मिथः प्रवर्तन्ते सज्जन्ते
कलत्रादिरूपेण मिलन्ति इति मत्वा एतत्सर्वं भगवन्महेश्वरमायाविडम्बन
इति विचार्य स्वदेहपुत्रकलत्रादिषु तत्कृतकर्मसु वा न सज्जते न मुग्धो भवति
सक्ति भजते स्वदेह आत्माभिमानो न कर्ता भोक्तेति जानाति ॥ २८ ॥
Prakriti, the wonderful power of the Supreme Lord
or Spirit. 'Proportions,' i. e. each one of the qualities
may, according to the occasion, be predominant, moderate
or at a minimum मात्रः; whether acting in an individual
or in a collectivity. The qualities so acting are the real
agents, with the effect of previous action as a determin-
ing factor in conformity with the governance of the
universe. 'Egoism' is thinking the not-self (as represented
by one's body, family and possessions) to be the self.
One under this delusion mistakes himself to be the
agent, whereas in reality he is helplessly driven.
28 But, O mighty ones, he who knows the truth
of the divisions of the qualities and of actions, is not
attached, thinking that the qualities exist for their
objects
'The truth' that the cosmic process goes on by the
qualities of *Maya* in the manner above set forth, 'divi-
sions of the qualities' meaning the classification of beings

ये मे मतमिमं नित्यमनुवर्तन्ति मानवाः ॥

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते सर्वकिल्बिषैः ॥ ३१ ॥

श्रुतिस्मृतिब्रह्मसूत्रधर्मसूत्रधर्मशास्त्रेः प्रतिपादितं सनातनश्रुतिस्मृत्यादीननु-
सृत्य मया तुभ्यमुपदिष्टं इदं मे मतं ये श्रद्धावन्तः श्रीकृष्णनिर्णीतं शास्त्रा
नुकूलमेवास्तीति निश्चयवन्तः पुनश्च अनसूयन्तः दोषारोपणमकुर्वाणाः अर्थात्
श्रीकृष्ण को नाम विद्वान्, श्रीकृष्णो विद्वान् शूर शास्त्रज्ञः सचपि क्षत्रिया-
त्मजो न तस्याधिकारो धर्मशास्त्रोपदेशे इत्यादिभावैरुत्पन्ना या असूया तेजोऽ-
सहिष्णुता सा यैस्त्यक्ता तादृशा ये मानवा मनुष्या नित्यं अनुवर्तन्ति अनु-
वर्तन्ते अनुसरन्ति ते सर्वकिल्बिषे सर्वपापैः स्वकृतकर्मजनितपापादिभिर्मुच्यन्ते
॥ ३१ ॥

ये तु मनुष्या पतन्मे मतं अभ्यसूयन्तः अभि अमितः सर्षतः प्रतिस्थलं
असूयन्तः मत्तेजोगुणद्वर्षादीनामसहिष्णव “ असूयाऽन्यगुणदर्शानामौद्धत्यादसहि-
ष्णुता ” (सा. द.)

As for you, Arjuna you have perfect knowledge of the Brahman, so make over your action to Me the immutable Supreme, thinking not you but the immanent Lord is the Agent. Thus surrendering you will be free from desire, no longer thinking 'This is my brother, teacher, relation; this I have done, these I have killed.' Thus will all your grief and delusion disappear and you become fit for action.

31 Those who always follow this teaching of mine with faith and without envy, are also released from all sins.

'This teaching' is in accordance with the eternal religion propounded by the texts heard and remembered, the aphorisms on Brahman and on Dharma and other Dharm Shastras. 'Faith' that what Lord Krishna has said is in conformity with scripture 'Envy' is ascription of some disqualification like 'Who is this Lord Krishna? He may be wise, heroic, learned in the sciences; yet is he the son of a warrior: who authorised him to teach spiritual subjects?' 'All sins' and their effects.

ये त्वेतदभ्यस्यन्तो नानुवर्तन्ति मे मतम् ॥

सर्वज्ञानविमूढांस्तान् विनष्टान् विद्वयचेतसः ॥ ३२ ॥

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ॥

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

इन्द्रियस्येन्द्रियस्यार्थं रागद्वेषी व्यवस्थितौ ॥

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

पतन्मयोपदिष्टं श्रुतिस्मृत्यादीननुवृत्त्य प्रतिपादितं मे मतं मम धर्मं सिद्धातं निन्दन्तः सन्तो न अनुवर्तन्ति नाऽनुवर्तन्ते तान् सर्वज्ञानविमूढान् विशेषतः सर्वकर्मज्ञानवहिर्मुखान् अचेतसः अज्ञानिनः विनष्टान् विशेषतया इहामुत्रलोक-अष्टान्विद्धि ॥ ३२ ॥

शास्त्रप्रतिपादितमतस्य जनानां नानुसरणे किं कारणं तद्दर्शयति सदृशमिति-मनुष्यो ज्ञानवानपि श्रुतिस्मृत्यादिशास्त्रज्ञः सन्नपि स्वस्याः प्रकृतेः सदृशं पूर्वजन्मकृतशुभाशुभकर्मलंस्कारजन्यस्वभावः प्रकृतिस्तस्या प्रेरणया स्वयमनिच्छमानोऽपि चेष्टते यन्निमित्तं तदनुवृत्त्य तदनुवृत्तं वर्तते । भूतानि सर्वप्राणिमात्रसत्त्वानि प्राणिनः प्रकृतिं यान्ति पूर्वजन्माजितशुभाशुभकर्मनिमित्त-प्रारब्धव्यशतां अनुवर्तते प्रारब्धपरव्यशतया तत्प्रेरणया यावज्जीवं कर्माणि कुर्वति एवं सति अत्र शुभाशुभकर्मप्रवृत्तौ निग्रहः शास्त्रांकुशः विधिनिषेधरूपा शास्त्राशा किं करिष्यति किंकर्तुः क्षमा? न किमपि ॥ ३३ ॥

एवं सत्यपि मनसा इन्द्रियनिषेधेन श्रेयःप्राप्तिसाधनमस्तीति वदति-इन्द्रियस्य मनसः इन्द्रियस्यार्थं इन्द्रियप्राप्त्यर्थं रागः प्रीतिः द्वेषः अमोतिः द्वौ

32 But those who enviously do not follow this teaching of mine, are doomed to disaster in this world and the next, deluded as they are in all knowledge and devoid of discrimination.

He next expounds why people do not follow the teaching of scripture :

33 Even the knowing man behaves (involuntarily) in conformity with his own nature (as formed by the latent power of the merits and demerits of his previous birth.) All creatures act in response to the constitution of their nature. What can restraint (in the form of scriptural enjoiment or prohibition) avail? (It cannot avail.)

Even though it is so, salvation comes by res-

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ॥
स्वधर्मे विघ्नं श्रेयः परधर्मोदयादपि ॥ ३५ ॥

व्यवस्थितौ स्तः । यथाच' श्रोत्रेन्द्रियस्य मनसः श्रवणरूपेण शुभे प्रीतिर-
शुभे द्वेषः, नेत्रेन्द्रियस्य मनसः शुभे दर्शनरूपेऽर्थे प्रीतिरशुभे द्वेष इत्थं
प्रतोंद्रियस्य शुभेऽशुभे मनसः प्रीतिद्वयो व्यवस्थितौ प्राक्तनसंस्कारेण प्रकृति-
सिद्धावेव । अतः पेदिकासुप्तिक्कल्याणेषु जन्तव्यो रागद्वेषयोर्वशं न आगच्छेत्
तौ रागद्वेषौ हि अवश्यं अस्य मानवस्य इहामुत्रकल्याणस्य परिपन्थिनौ
विघ्नरूपौ स्तः अतः स्वश्रेयःकामो जनस्तयो रागद्वेषयोर्वशं न आगच्छेत्
न प्राप्नुयात् ॥ ३४ ॥

मुष्यत्वेन परलोककल्याणार्थमेव रागद्वेषत्यागो योगयुक्तबुद्धीनामेव विशेष-
तया युज्यते त्वाद्दशाणां क्षत्रियाणां न प्रतिकर्मणि तत्संगच्छतीति भावेन पुनः क्षत्रिय-
धर्मज्ञानं प्रेरयन् वर्णाश्रमधर्मांकि विशदयति श्रेयानिति-प्रतिव्यक्तेः स्वधर्मः जन्मत
पव ब्राह्मणक्षत्रियवैश्यशूद्रातिशूद्रादीनां शास्त्रनिर्णीतो यः स्वस्वधर्मः स स्वबुद्धौ
training the senses through the mind: (Mind in the form
of) sense has either affection or aversion for the objects
of sense.

34 (Mind as the sense of audition has affection or
aversion for pleasant or unpleasant sounds respectively,
by immemorial habit The same holds good for the other
senses and their objects.) One (wishful of welfare here
and hereafter) must not submit to these two feelings,
for they are obstacles in his path (of the twofold welfare.)

“Especially, however, the abandonment of attach-
ment and aversion would be proper for those with in-
telligence fixed in Yoga, and chiefly in view of welfare
in the next world; but for warriors like you it is not
applicable under every circumstance.” With this idea
the Lord impresses on Arjuna the warrior's duty and
expounds the doctrine of the duties of the several classes
and stages of life :

35 One's own duty, (though) unattractive, is moer
conducive to welfare than another's duty well performed
Annihilation (while engaged) in one's duty is preforable

षड्विंशोऽङ्गभाषान्तरोपेता

विगुणोपि कस्मिंश्चिद्विषये गुणहीनो दोषरूपः प्रतीयमानोपि स्वनुष्ठितात् परधर्मात्
सम्यक्प्रकारेण लोकदृष्ट्या सुष्ठुप्रकारेणाचरितादपि स्वधर्मं पव श्रेयान्
कल्याणकरोस्ति । यथाहि—ब्राह्मणस्य स्वाध्यायादिरूप. स्वधर्मस्तत्र भिक्षाशनादि-
विगुणत्वदोषः कस्यचिद् बुद्धौ विद्यमानोऽपि क्षत्रियधर्मं शौर्यवीर्यादिना ब्राह्मणेन
सम्यक्कृतया पालितोपि क्षत्रियधर्माचरणेन ब्राह्मणस्य विविधवैभवंसुखोपलब्धिरूपं
श्रेयो विद्यमानमपि ब्राह्मणस्य ब्राह्मणधर्मं पव श्रेयान् । तथैव क्षत्रियवैश्यशूद्राणामपि
स्वस्वधर्मधर्मपालनरूपं स्वधर्मं पव श्रेयान् । न ब्राह्मणस्य क्षत्रियवैश्यशूद्राणां,
न क्षत्रियस्य ब्राह्मणवैश्यशूद्राणां, न वैश्यस्य ब्राह्मणक्षत्रियशूद्राणां, न शूद्रस्य
ब्राह्मणक्षत्रियशूद्राणां नातिशूद्राणामत्यजश्वपचम्लेच्छचांडालादीनां ब्राह्मणक्षत्रिय-
वैश्यशूद्राणां वा धर्माः श्रेयस्कराः । तथैव ब्रह्मचर्याश्रमवर्तिनो न गृहस्थ-
वानप्रस्थसंन्यासिनां, न गृहस्थाश्रमस्थस्य ब्रह्मचारिवानप्रस्थसंन्यासिनां न
वानप्रस्थस्य ब्रह्मचारिगृहस्थवानप्रस्थानां वाऽऽश्रमधर्माः श्रेयस्कराः संति ।
परधर्मोदयादपि परधर्मे एकवर्णस्य स्वधर्मापेक्षया अन्यवर्णधर्मे एकाश्रमिण
स्वाश्रमापेक्षया अन्याश्रमधर्मे स्वकीय उदयो भवेत् ऐहिककल्याणं सुखं वा
प्राप्नुयात्तथैव स्वधर्मे स्वजन्मसिद्धे वर्णे आश्रमे वा निधनं भवेत्तथापि
तदेव तस्य श्रेयः कल्याणरूपमस्ति । परमेकवर्णस्यान्यवर्णधर्माचरणेन उदयः
स न तस्मै श्रेयस्करः । यथाच ब्राह्मणस्य क्षत्रियवैश्यशूद्राणां धर्माचरणेन
उदयः सुखवैभवादिप्राप्त्यपेक्षया स्वाध्यायरूपब्राह्मणधर्माचरणपूर्वकं मरणमेव
तस्मै श्रेयस्करं तथैवान्यवर्णभ्यः सर्वाश्रमेभ्यश्च ज्ञेयं ॥ ३५ ॥

to prosperity (attained by engaging) in another's duty.

'Own duty' is what is specified by sociological science for each individual by his birth as a priest, warrior, trader or farmer, servant or one of a lower order (i. e. Brahmin, Kshatriya, Vaishya, Shudra or outcast respectively) 'Unattractive', devoid of merit, or even harmful, to one's mind. 'Well performed' from the worldly standpoint. Thus study etc are enjoined on a Brahmin, of which begging food etc may not appeal to some, while the Kshatriya's duty may be easy of performance to a Brahmin on account of heroic qualities in him and may also bring him wealth and enjoyment. Still the Brahmin's duty alone is good for Brahmins, the Kshatriya's for Kshatriyas and so for the other

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पूरुपः ॥

अनिच्छमानोऽपि बलादाक्रम्येव नियोजितः ॥ ३६ ॥

अर्जुन उवाच ।

अथेति—अथ यदि भवदुक्त्यनुसारेण ज्ञानवानपि स्वप्रकृतिकारणेन प्रकृतिसदृशं यदि चेष्टते यदि च रागद्वेषादेव मोक्षस्य परिपन्थिनो विघ्नकराधिति मनुष्यो जानाति तथापि अयं पूरुप केन प्रयुक्तः प्रेरितः सन् पापं चरति आचरति करोति? स्वयं स्वयुद्धो स्वमनसि तत्पापं कर्तुं अनिच्छमानोपि तत्पापकरणात्स्याद्योगतिर्भवतीति जानन्नपि बलात् इडात् आक्रम्य वंद्यमुद्यम्याऽऽज्ञापयन्नैव पापकर्मणि नियोजित व्यापारितः सन् केन सत्ताधारिणा राज्ञा किंकर इय प्रयुक्तः प्रेरितः सन् पापं कुकर्मरूपं दुर्गतिप्रदं किलिबपं चरति आचरति अनुतिष्ठति? ॥ ३६ ॥

classes. The Kshatriya's, Vaishya's and Shudra's duties are not conducive to a Brahmin's welfare; and so for the others; the Brahmin's, Kshatriya's, Vaishya's or Shudra's duties are not beneficial to outcasts and barbarians (Chandalas, Mlechchhas etc) Similarly to a student (Brahmacharin) the duties of the householder, retired man or the ascetic (Grihastha, Vanprastha, Samnyasin respectively) are not advantageous, and so on to one belonging to any of the other three stages in life.

Arjuna said:

36 But prompted by what does a man commit sin, even though unwilling, as if attacked and forcibly led on to do so ?

'But': if, as you say, even a wise man follows his nature and recognises attachment and repulsion to be the obstacles in the path of salvation, 'unwilling' in his own mind, knowing that the commission of sin will lead to downfall, 'led on' as by a superior force or authority.

चंद्रघंटांग्लभापान्तरोपेता

भवत्येष कथं कृष्ण कथं चैव विवधंत ॥
किमात्मा कः किमाचारस्तन्ममाऽऽचक्ष्व पृच्छतः ॥ ३७ ॥

श्री भगवानुवाच

एष सूक्ष्मः परः शशुर्देहिनामिन्द्रियैः सह ॥
सुखतंत्र इवासीनो मोहयन्पार्थ तिष्ठति ॥ ३८ ॥

पुनरप्येऽपि तमेवप्रश्नमर्जुनो विवृणोति—हे कृष्ण (१) अयं शशुसमः शशुत्वे-
न प्रतिपादितः पापप्रेरको दोषः कथं भवति समुत्पद्यते, (२) उत्पद्य च कथमेव
विवर्धते, (३) तद्दोषस्य आत्मा स्वरूपं किं कीदृशमस्ति, (४) स कः कोस्ति
किमाख्योस्ति, (५) तस्य दोषस्य किं आचारः कीदृगाचरणमस्ति पतत्सर्वं
किमस्ति तत्राहं मूढोस्मि अतः पृच्छतः पृश्नं कुर्वतो मम त्वं आचक्ष्व ब्रूहि ॥३७॥
श्रीभगवानुवाच

अर्जुनस्य प्रश्नपंचकरं गोत्तरं क्रमेण श्रीकृष्णो विवृणोति—(१) भवत्येष कथं
एतत्प्रथमप्रश्नात्तरं—हे पाथ अर्जुन एष कामक्रोधरूपोऽहंकारदोषः सूक्ष्मः
मनसाप्यतर्क्य इन्द्रियाणामप्रत्यक्षा देहिनां शरीरिणां सूक्ष्मत्वाद्प्रत्यक्षस्थभावात्
इन्द्रियेष्वन्तर्हितः इन्द्रियैक्यगतः सुखतंत्र इव सुखरूपे तु स्वावाप्तिशंकाविरहिते
स्थाने निश्चित इव आसीन इन्द्रियेषूपविष्ट इव स्थितः अत एव स्वाधाररूपैरिन्द्रियैः
सह मोहयन्स्तिष्ठति विपरीतदेहात्मज्ञान आरोपयन् स्थितिं करोति । सोहंकारो
देहिनां परः सर्वोत्कृष्टो महान् शशुरस्तीति जानीहि ॥ ३८ ॥

37 O Krishna, how does this evil (verily a mis-
leading enemy) arise? How does it grow after having
arisen? What is its nature? What is it? How does
it work? All these things (I do not understand, there-
fore) I ask you, tell me.

Shri Krishna Said:

38 This (egotism in the form of desire and anger)
is subtle, O Arjuna, abiding as if happily with the senses
of men, deluding (all creatures). This is the greatest
enemy.

Answer to Arjuna's first question. 'Subtle', not to
be apprehended by the mind or the senses. 'Deluding,'
(along with its basis the senses), confounding the soul
with the body.

कामक्रोधमयो घोरः स्तंभहर्षसमुद्भवः ॥
 अहंकारोऽभिमानात्मा दुस्तरः पापकर्मभिः ॥ ३९ ॥
 हर्षमस्य निवर्त्यैष शोकमस्य ददाति च ॥
 भयं चास्य करोत्येष मोहयंस्तु मुहुर्मुहुः ॥ ४० ॥

कथं चैव विवर्धते इति (२) द्वितीयप्रश्नोत्तरं—

कामक्रोधमयः कामक्रोधाभ्यां निभृतः कामक्रोधावेव यस्य स्वरूपमस्ति स कामक्रोधस्थितः । घोर इहामुत्रदारुणफलप्रदो भयंकरः । स्तंभः दुराधरो भिमानः हर्ष आनन्दः द्वयोः समुद्भव उत्पत्तिर्यस्य सोऽभिमानात्मा अभिमान एव आत्मा स्वभावो यस्य सोऽहंकारोस्ति । यः पापकर्मभिः जन्ममरणपर्यन्तमपि निमित्तभूतानि यानि पापानि अधानि तद्रूपाणि कर्माणि येषां तैर्मनुष्यैर्दुस्तरदुरतिक्रमोस्ति तदाक्रमणाभिर्गन्तुं मनुष्या न शक्नुवन्ति ॥ ३९ ॥

किमात्मेति ३ तृतीयप्रश्नोत्तरं

पपोऽहंकारः प्रथमं हर्षमुत्पादयति परं तं हर्षं तत्क्षणं स्वयमेव नाशयति पपोऽहंकारः अस्य मानवस्य स्वयमेवोत्पादितं हर्षं निवर्त्य पुनश्चास्य मानवस्य स एवाहंकारस्तत्क्षणं शोकं ददाति अर्पयति । पूर्वं स एवाहंकार एवैवमर्थान् फलप्रपुत्रादिप्रदानेन हर्षं दत्त्वा पुनश्च रोगप्रियवियोगादिना शोकं ददाति पुनश्च मुहुर्मुहुर्वारिवारं प्रतिक्षणं मोहयन् तु सन् पपोऽहंकारोऽस्य मानवस्य भयं करोति त्रासमुत्पादयति । इत्यमहंकाराख्यः शत्रुरिन्द्रियपरिवारः सुखासीन इव स्तंभहर्षादिदोषैर्वर्धमानो मानवान् हर्षशोकभयेषु पातयति ॥ ४० ॥

39 It is of the nature of desire and anger, terrible, the source of pride and exultation. This egotism which is self-conceit, cannot be overcome by sinners.

Answering the second question. 'Terrible,' of horrible fruition here and in the next world. 'Pride', unconquerable vanity. 'Sinners,' whose evil actions lead only to birth and death again and again. 'Cannot be overcome by,' i. e. sinners cannot evade or withstand its attack.

40 Time after time it infatuates man, puts an end to his joy, makes him sorrowful and inspires fear.

This foul and vile principle O Arjuna, over on the look-out for man's weakness. The enemy in disguise acting

स एष कलुषः क्षुद्रश्छिद्रप्रेक्षी धनंजय ॥

रजःप्रवृत्तो मोहात्मा मनुष्याणामुपद्रवः ॥ ४१ ॥

काम एष क्रोध एष रजोगुणसमुद्भवः ॥

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ४२ ॥

कः इति ४ चतुर्थमश्रोत्तरं

हे धनंजय अर्जुन, स एष उपरिवर्णितस्वरूपोऽहंकारः कलुषः गुणत्रया-
धीनत्वान्मलिनोऽस्ति । क्षुद्रोऽभमस्वभावो धोगतिप्रदोऽस्ति । पुनश्च छिद्रप्रेक्षी
किञ्चिन्मात्रेण क्षेत्रज्ञप्रज्ञापराधेन तदबुद्धिभ्रंशं कृत्वा दुर्मार्गप्रेरणाय सर्वसत्ता-
धारको भवति केनापि छिद्रेण क्षत्या इहलोकपरलोकनाशको भवति स च
रजोगुणप्राधान्येन प्रवृत्तो मोह एव आत्मा स्वरूपं यस्य एतादृशः सोऽहंकारो
मनुष्याणामुपद्रवकरो विद्यते ॥ ४१ ॥

किमाचार इति (५) पंचममश्रोत्तरं

रजोगुणसमुद्भव एषोऽहंकार एव कामोऽस्ति एषोऽहंकार एव क्रोधोऽस्ति ।
स च महाशनः अतृप्तस्वभाव ऐश्वर्यधनराज्यपुत्रकलत्रगृहादिलाभेऽप्यसंतुष्टः
अतएव महापाप्मा तत्तद्विशेषमाप्त्या पापपरंपरापरायण इह संसारे ब्रह्मैक्य-

through the senses first produces exultation by bestowing
wealth and relation, then by disease and separation from
loved ones it produces grief; thus deluding man again
and again it makes him a prey to fear.

Next the fourth question 'what it is' is answered :

41 The product of passion, whose nature is infa-
tuation, is the plague of mankind. This (egotism).

'Foul' as subject to the three qualities; 'vile', of
the worst characteristics and, leading to downfall. 'Ever
on the...weakness', on the least deviation from soul-con-
sciousness it drags down the intelligence and becomes
potent for evil; any foible is enough standing ground
for it to bring about our ruin in this world and the
next.

42 It is desire, it is wrath, produced by the prin-
ciple of passion. It is all-consuming, a great sinner. Know
it to be the enemy in this world.

धूमेनाऽऽत्रियते वह्निर्यथादर्शो मलेन च ॥
 यथोल्बेनाऽऽवृतो गर्भस्तथा तेनाऽयमावृतः ॥ ४३ ॥
 आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ॥
 कामरूपेण कैन्तेय दुष्पूरणानलेन च ॥ ४४ ॥

प्रातिप्रयत्नवर्ता जनानां पनमहंकारं वैरिणमिष्टसिद्धौ विघ्नकारिणं विद्धि
 जानीहि ॥ ४२ ॥

यथा धूमेन वह्निरग्निः आव्रियते आच्छाद्यते धूमेनावृतो न दृश्यते ।
 यथा च मलेन आदर्शो दर्पणं आच्छाद्यते मलेन धूल्याऽऽच्छादितं न दृश्यते ।
 यथा उल्बेन गर्भवेष्टनेन चर्मणा जरायुणा गर्भं आवृतो न दृश्यते तथा
 तेनाऽहंकारेण उपर्युक्तलक्षणेन कामक्रोधरूपिणा आच्छादितोस्ति तेनायं क्षेत्रज्ञ
 आत्मा अहंकारेणावृतो विस्मृतात्मतत्त्वज्ञानो भवति ॥ ४३ ॥

हे कौन्तेय अर्जुन, कामरूपेण पुनश्च दुष्पूरणानलेन दुःखेन पूर्यते तादृशः
 तर्पयितुमशक्येन अनलेन अग्निरूपिणा क्रोधमयेन एतेन उपयुक्तस्वभावेन ज्ञानिनो
 ब्रह्मज्ञानवतो नित्यवैरिणा सततं शत्रुरूपिणाहंकारेण मनुष्याणां ज्ञानं आवृतं
 आच्छादितमस्ति । यथा च नारायणोपनिषदि ६१-६२ मंत्रः कामोकार्पीन्मोनमः ।
 कामोऽकार्पीत्कामः करोति नाहं करोमि कामः कर्ता नाहं कर्ता कामः कार-
 यिता नाहं कारयिता । एतत्ते काम कामाय स्वाहा ॥ मन्युरकार्पीन्मोनमः ।
 मन्युरकार्पीन्मन्युः करोति नाहं करोमि मन्युः कर्ता नाहं कर्ता मन्युः
 कारयिता नाहं कारयिता । एष ते मन्यो मन्यवे स्वाहा ॥ ४४ ॥

Answers the fifth question 'how does it work'.
 'All-consuming': never satisfied however prosperous we
 may be with luxuries, wealth, dominion and relations;
 hence 'sinner', ever engaged in evil actions for obtaining
 this and that. 'Enemy' placing obstacles in the path of
 those who strive for union with the Brahman.

43 Even as fire is enveloped by smoke, the mirror
 by dust and the embryo by the amnion, so is this (soul)
 surrounded by the (egotism which is of the nature of
 desire and wrath, causing one to forget one's real self).

44 The wisdom of the wise is enveloped, O
 Arjuna, by this constant enemy in the form of desire
 and which (as anger) is a fire difficult to extinguish.
 For the agency of desire and anger see the verses of
 the Narayan Upanishad quoted in the Commentary.

इन्द्रियाणि मनोबुद्धिरस्याधिष्ठानमुच्यते ॥
 एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनाम् ॥ ४५ ॥
 तस्मात्त्वमिन्द्रियाण्यादौ - नियम्य भरतर्षभ ॥
 पाप्मानं प्रजहीष्वेनं ज्ञानविज्ञाननाशनम् ॥ ४६ ॥
 इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ॥
 मनसस्तु परा बुद्धिर्युद्धेयः परस्तु सः ॥ ४७ ॥

इन्द्रियाणि शब्दस्पर्शरूपरसगन्धग्राहकाणि श्रोत्रादीनि वाणीग्रहणगमन-
 विसर्गानन्दप्रदानि वागादीनि मनो बुद्धिश्चेति अस्याऽहंकारस्य अधिष्ठानं
 आश्रयस्थानमुच्यते । एतैरिन्द्रयादिभिर्ज्ञानं आवृत्य आच्छाद्य देहिनं शरीरिणं
 क्षेत्रज्ञं पयोऽहंकारो मोहयति ॥ ४५ ॥

हे भरतर्षभ अर्जुन तस्मात् उपरि वर्णितकारणात् त्वं भादौ इन्द्रियाणि
 मनसा नियम्य वशीकृत्य ज्ञानविज्ञाननाशनं एनं कामरूपमहंकारं पाप्मानं
 पापरूपिणं प्रजहीहि प्रकर्षेण सर्वबलेन नाशय ॥ ४६ ॥

कामक्रोधरूपिशुद्धननं कस्य साहाय्येन कस्याभ्रयेण केन साधनेन भवति
 यदि इन्द्रियेषु मनसि बुद्धौ तस्य कामस्य अधिष्ठानमस्ति तर्हि इन्द्रियाणां
 मनसो बुद्ध्याश्च निग्रहोऽपि दुस्तरस्तेन कामस्य क्रोधपरिणाभिनो हननमपि

45 The senses, the mind and the understanding
 are the seat of egotism. Enveloping the wisdom of man,
 this egotism infatuates him through the senses, the
 mind and understanding.

46 Therefore, O Arjuna, having first subdued
 the senses, slay (with all your might) this sinful (enemy,
 egotism) which puts an end to wisdom and knowledge.

"If egotism has its hold on the senses, the mind
 and the intellect, how is one to restrain these faculties?
 And how then are desire and anger to be conquered?"
 To meet this difficulty Shri Krishna points out in the
 next two st. that the Supreme Lord is beyond the
 intellect and one should take refuge in Him:

47 It is said that the senses are beyond (i. e.
 superior to, the body.) The mind is superior to the
 senses, the intellect to the mind and the Supreme Self
 to the intellect.

धूमेनाऽऽव्रियते वह्निर्यथादर्शो मलेन च ॥

यथोल्बेनाऽऽवृतो गर्भस्तथा तेनाऽयमावृतः ॥ ४३ ॥

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ॥

कामरूपेण कौन्तेय दुष्पूरणानलेन च ॥ ४४ ॥

प्रातिप्रयत्नघतां जनानां पनमहंकारं वैरिणमिष्टसिद्धौ विघ्नकारिणं विद्धि
जानीहि ॥ ४२ ॥

यथा धूमेन वह्निरग्निः आव्रियते आच्छाद्यते धूमेनावृतो न दृश्यते ।
यथा च मलेन आदर्शो दर्पणं आच्छाद्यते मलेन धूल्याऽऽच्छादितं न दृश्यते ।
यथा उल्बेन गर्भवेष्टनेन चर्मणा जरायुणा गर्भं आवृतो न दृश्यते तथा
तेनाऽहंकारेण उपयुक्तलक्षणेन कामक्रोधरूपिणा आच्छादितोऽस्ति तेनायं क्षेत्रज्ञ
आत्मा अहंकारेणावृतो विस्मृतात्मतत्त्वज्ञानो भवति ॥ ४३ ॥

हे कौन्तेय अर्जुन, कामरूपेण पुनश्च दुष्पूरणानलेन दुःखेन पूर्यते तादृशः
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ब्रह्मज्ञानघतो नित्यवैरिणा सततं शत्रुरूपिणाहंकारेण मनुष्याणां ज्ञानं आवृतं
आच्छादितमस्ति । यथा च नारायणोपनिषदि ६१-६२ मंत्र. कामोकार्पाक्षमोनमः ।
कामोऽकार्पात्कामः करोति नाहं करोमि काम. कर्ता नाहं कर्ता कामः कार-
यिता नाहं कारयिता । एतत्ते काम कामाय स्वाहा ॥ मन्युरकार्पाक्षमोनमः ।
मन्युरकार्पाक्षमन्युः करोति नाहं करोमि मन्यु कर्ता नाहं कर्ता मन्युः
कारयिता नाहं कारयिता । एष ते मन्यो मन्यवे स्वाहा ॥ ४४ ॥

Answers the fifth question 'how does it work'.
'All-consuming', never satisfied however prosperous we
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Arjuna, by this constant enemy in the form of desire
and which (as anger) is a fire difficult to extinguish.
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the Narayan Upanishad quoted in the Commentary.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्याऽऽत्मानमात्मना ॥

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४८ ॥

इति श्रीभगवद्गीतायां कर्मयोगो नाम तृतीयोऽध्यायः ॥ ३ ॥

दुरूढं इत्यादिशंकाकुलमर्जुनं निरीक्ष्य बुद्धेरपि यो परो नियामको भगवान्महेश्वरस्तं शरणं गच्छेत्याशयं श्लोकद्वयेन विशदयति इन्द्रियाणीत्यादिना-इन्द्रियाणि इन्द्रियग्राह्येन्द्रियाथाधीनानि देहापेक्षया पराणि श्रेष्ठानि संति । इन्द्रियाणामभावेन इहलोकपरलोकसिद्धिर्ब्रह्मसायुज्यं न सिद्ध्यति न संभवति अतः इष्टसिद्धिसाधनभूतानि इन्द्रियाणि स्थूलदेहात्प्रकृतानि आहुः योगिनो वदन्ति । इन्द्रियेभ्यः इन्द्रियापेक्षया मनः परं श्रेष्ठं समर्थं अधिकशक्तिसम्पन्नं इन्द्रियनियामकत्वात् इन्द्रियाणां प्रभुत्वात् । मनस मनोपेक्षया बुद्धिः परा श्रेष्ठा समर्था अधिकशक्तिमत्यस्ति । पश्चाद् बुद्धेः परतः परतः-परंपरया श्रेष्ठः बुद्धेरात्मा श्रेष्ठ-आत्मनो महत्त्वं महत्त्वाद्ब्यक्तमव्यक्तात्स पुरुषः शिवः श्रेष्ठोऽस्ति यथाव बुद्धेः परतः स पतच्छब्देन बुद्धेः परतः बुद्धेरपेक्षया सर्वश्रेष्ठो बुद्धिनियामको बुद्धि-प्रेरकः स ईश्वरः परमात्मा अक्षरोऽविनाशी ब्रह्मरूपो महेश्वरः साक्षाच्छंकरोऽस्तीति

हे महाबाहो अर्जुन, उपर्युक्तप्रकारेण परंपरया बुद्धेः परं श्रेष्ठं नियामकं महेश्वरं बुद्ध्वा ज्ञात्वा तत्तादात्म्यमनुभूय तन्मयो भूत्वा पश्चाज्ज्ञातेन बुद्धिर्वैमल्येन महेश्वरस्वरूपज्ञानपूर्णायां बुद्धौ कामाधिष्ठानं न संभवति बुद्धौ कामाधिष्ठान-विरहेणैव मनसो निग्रहः संभवति कामविकला बुद्धिर्मनोनियंत्रणे न समर्था परं तथा बुद्ध्या पूर्वं ब्रह्मरूपिमहेश्वरसाक्षात्कारो जातश्चेद् विमलया तथा बुद्ध्या मनसो नियंत्रणं सुकरं शक्यमेव अत आत्मना निर्मलीभूतया बुद्ध्या आत्मानं निर्मलीभूतं मनः संयम्य नियम्य निगृह्य कामरूपं कामरूपिणं क्रोधपरिणामिनं शत्रुं जहि ॥ ४७-४८ ॥

'Said' by the Yogins The senses are superior because without them there can be no knowledge of this world or the next, nor salvation The mind is superior because it controls the senses To fill up the other terms of the series, the principle of *Mahat* is superior to the intellect, the unperceived to the *Mahat*, and the Supreme Self or Lord to the unperceived. In effect the Lord is master and inspirer of the intellect.

48 Thus knowing the Supreme Self as superior to the intellect and controlling the mind by the intellect, O mighty one, slay the enemy in the form of desire difficult to conquer.

चंद्रप्रशंग्लभापान्तरोपेता

कठोपनिषत्प्रपि इदमेवोपदिष्टं यथाच—

इन्द्रियेभ्य परा ह्यर्था अर्थेभ्यश्च पर मन ॥
 मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्पर ॥
 महत् परमव्यक्तं अत्यक्तान्पुरुषः पर ॥
 पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ कठ—प्रह्ली ३
 इन्द्रियेभ्य पर मनः मनसः सत्त्वमुत्तम ॥
 सत्त्वादधिमहानात्मा महतोऽव्यक्तमुत्तमं ॥
 अत्यक्तान्तु पर पुरुषो व्यापकोऽलिंग एव च ॥
 यज्जात्रा मुच्यते जंतुरमृतत्वं च गच्छति ॥ कठ—बह्ली-६

यथाच भगवान्मादरायणो गीताकारो व्यासः स्वयं-महाभारतेऽनुशासनपरिणि
 १४ अध्याये भीष्मस्य श्रीकृष्णस्य च वचनानि वर्णयति—

भीष्मः—अशक्तोऽहं गुणान्वक्तुं महादेवस्य धीमतः॥ यो हि सर्वगतो देवो न
 च सर्वत्र दृश्यते ॥ ब्रह्मविष्णुसुरेशानां स्रष्टा च प्रभुरेव ॥ च ॥ प्रह्लादश्च पिशाचांता
 यं हि देवा उपासते ॥ प्रकृतीनां परत्वेन पुरुषस्य च यः परः ॥ चिंत्यते यो
 योगविद्भिर्ऋषिभिस्तत्त्वदर्शिभिः ॥ सदा भक्त्या तु कृष्णेन जगद्ग्याप्तं महात्मना
 प्रसाद्य वरदं देवं चराचरगुरं शिवं ॥ युगे युगे तु कृष्णेन तोषितो वै महेश्वरः ॥
 भक्त्या परमया चैव प्रीतश्चैव महात्मनः ॥

श्रीकृष्णः—न गतिं कर्मणां शक्त्या नेतुमीशस्य तत्पत ॥ हिरण्यगर्भप्रमुखा
 देवा सैद्रा महर्षयः ॥ न त्रिदुर्यस्य भजनमादित्या सूक्ष्मदर्शिनः ॥
 तस्मात्परं त्वामृतयो वदन्ति

इति श्री भगवद् गीतायां राजवैद्य जीवरामशास्त्रिणा
 कालिदासात्मजेन काठियावाडांतर्मतगोण्डलनिवासिना
 विरचितायां चंद्रप्रशंग्लभापान्तरोपेतायां कर्मयोगो नाम
 तृतीयोऽध्यायः ॥ ३ ॥

Knowing ' and becoming one with The intellect
 which is filled by the knowledge of the Lord will no
 more be a receptacle of desire, it has become utterly
 pure and desireless, it can now control and direct the
 mind 'Desire,' understanding anger too (Cf the verses
 from the *Katha Upanishad* quoted in the Commentary)

Thus ends the Third Chapter entitled "Yoga of Action,"
 (*Karma Yoga*) in the English Rendering of the
 Commentary 'Chandra—Ghanta' by Rajavadya
 Jivarama Shastri, son of Kalidasa, Gonlal
 (Kat 17 11) 07 11. Bhagvad Gita .
 ११३